

A  
CATECHISM  
AND  
Confession of Faith,

Approved of and Agreed unto by  
the *General Assembly* of the *Patriarchs*,  
*Prophets*, and *Apostles*, CHRIST himself  
chief *Speaker* In and Among them.

Which containeth a true and faithful Account  
of the Principles and Doctrines, which are most  
surely believed by the Churches of Christ in *Great  
Brittain* and *Ireland*, who are reproachfully called  
by the Name of *Quakers*; yet are found in the One  
Faith with the Primitive Church and Saints, as is  
most c'early demonstrated by some plain Scrip-  
ture Testimonies (without Consequences or Com-  
mentaries) which are here collected and inserted  
by way of Answer to a few Weighty, yet Easie and  
Familiar Questions, fitted as well for the wisest and  
largest, as for the weakest and lowest Capacities.

To which is added, an Expostulation with,  
and Appeal to all other Professors.

By R. B A Servant of the Church of Christ.

*Search the Scriptures (or, ye search the Scriptures) for  
in them ye think ye have Eternal Life, and they are  
they which testifie of me that ye might have Life,  
John 5. 39, 40.*

LONDON, Printed for Benjamin Clark in George-  
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THE  
PREFACE  
TO THE  
READER:

**S**ince first that great Apostacy took place in the Hearts and Heads of those who began even in the Apostles days to depart from the simplicity and purity of the Gospel, as it was then delivered in its primitive Splendor and Integrity, innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith man (by giving way to the vain and airy imaginations of his own unstable mind) hath burdened the Christian Faith: So that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substitute in the stead of it; so that in process of time, Truth came to be shut out of doors, and another thing placed in the room thereof, having a shew and Name, but wanting the Substance, and thing it self: Nevertheless, it pleased God to raise up Witnesses for him-

himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony, less or more, against the Superstition and Apostacy of the time; and in special manner through the appearing of that Light which first broke forth in Germany about One hundred and fifty years ago, and afterwards reach'd divers other Nations; the Beast received a deadly Wound, and a very great number did at one time Protest against, and Rescind from the Church of Rome in divers of their most gross and sensual Doctrines and superstitious Traditions: But alas! it is for matter of lamentation, that the Successors of these Protestants are establishing and building up in themselves that which their Fathers were pulling down, instead of prosecuting and going on with so Good and Honourable a Work, which will easily appear.

The generality of all Protestants (though in many other things miserably rent and shatter'd among themselves) do agree in dividing from the Church of Rome in these two particulars:

First, That every Principle and Doctrine of the Christian-Faith is, and ought to be founded upon the Scripture; and that whatsoever Principles or Doctrines are not only not contrary, but even not according thereto, ought to be denied, as Antichristian.

Secondly, That the Scriptures themselves are plain and easie to be understood; and that every

every private *Christian* and Member of the Church ought to read and peruse them, that they may know their Faith and Belief founded upon them, and receive them for that Cause alone, and not because any Church or Assembly has compounded and recommended them; the choicest and most pure of which they are obliged to look upon as Fallible.

*Now, contrary to this their known and acknowledged Principle, they do most vigorously prosecute and persecute others with the like Severity the Papists did their Fathers, for believing things that are plainly set down in the Scriptures, and for not believing divers Principles for which themselves are forc'd to recur to Tradition, and can by no means prove from Scripture: To shew which I shall not here insist, having allotted a Chapter for it in the Book it self, because to put it here, would swell beyond the bounds of a Preface.*

*Oh! how like do they shew themselves (I mention it with regret) to the Scribes and Pharisees of old; who of all men most cryed up and exalted Moses and the Prophets, boasted greatly of being Abraham's Children? And yet those were they that were the greatest Opposers and Vilifiers of Christ, to whom Moses and all the Prophets gave witness; yea, their chief Accusations and Exceptions against Christ, was, as being a Breaker of the Law and a Blasphemer.*

*Can*

Can there any Comparison run more parallel, seeing there is now found a people, who are greatly Persecuted, and bitterly reviled, and Accused as Hereticks by a Generation that cry up and exalt the Scriptures; And yet this Peoples Principles are found in Scripture, Word by Word, though the most grievous, and indeed the greatest Calumny cast upon them is, that they vilifie and deny the Scriptures, and set up their own Imaginations instead of them.

To disprove which, this Catechism and Confession of Faith is compiled, and presented to thy Serious and Impartial view: If thou lovest the Scripture indeed, and desirest to hold the plain Doctrines there delivered, and not these Strained and Far-Fetched Consequences, which men have invented, thou shalt easily observe the whole Principles of the People called **QUAKERS**, plainly couched in Scripture-Words, without Addition or Commentary; especially in those things their Adversaries oppose them in, where the Scripture plainly decideth the Controversie for them, without Nicities and School-Distinctions, which have been the Wisdom by which the World hath not known God; and the words which have been multiplied without knowledge, by which Counsel hath been darkned.

In the Answers to the Questions, there is not one Word, that I know of, placed, but the express Words of Scripture: And if in some of the Questions

stions there be somewhat subsumed of what in my Judgment is the plain and naked Import of the Words, it is not to impose my Sense upon the Reader, but to make way for the next Question, for the dependence of the Matter's sake; I shall leave it to the reason of any Understanding and Judicious man, who is not byassed by Self-Interest, that that great Enemy to true Equity, and who in the least measure is willing to give way to the Light of Christ in his Conscience, if the Scriptures do not pertinently and aptly answer to the Questions.

As I have upon serious grounds seperated from most of the Confessions and Catechisms heretofore published; so, not without Cause, I have now taken another method: They usually place their Confession of Faith before the Catechism: I judge it ought to be otherwise, in regard that which is easiest, and is composed for Children, or such as are weak, ought in my Judgment to be placed first; it being most regular to begin with things that are easie and familiar, and lead on to things that are more hard and Intricate: Besides, that things be more largely opened in the Catechism, and divers objections answered, which are proposed in the Questions, the Reader having past through that first, will more perfectly understand the Confession, which consisteth mainly in positive Assertions.

Not long after I had received and believed the Testimony I now bear, I had in my view both the possibility and facility of such a work; and now after



a more large and perfect acquaintance with the Holy Scriptures, I found access to allow some time to set about it; and have also been helped to accomplish the same.

I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at present brought to my Remembrance: Yet I find Cause to be contented, in that God hath so far assisted me in this work by his Spirit, that good Remembrancer; the Manifestation of which, as it is minded, will help such as Seriously and Conscientiously read this, to find out and cleave to the Truth, and also Establish and confirm those who have already believed: Which of all things is most earnestly desired, and dayly prayed for, By

ROBERT BARCLAY,  
A Servant of the Church of  
CHRIST.

From Urie, the Place of  
my being in my Native  
Country of Scotland,  
the 11th. of the 6th.  
Month. 1673.





# CATECHISM.

## CHAP. I.

### Of GOD, and the true and Saving Knowledge of Him.

Question, **S**eeing it is a thing unquestioned by all sorts of Christians, that the Height of Happiness consisteth in coming to know and enjoy Eternal Life, what is it in the Sense and Judgment of Christ?

*A.* This is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Joh. 17.3

*Q.* How doth God reveal this knowledge;

*A.* For God, who commanded the Light  
to

2 Cor. 4. to shine out of Darkness, hath shined in  
 6. our Hearts, to give the Light of the  
 knowledge of the Glory of God in the  
 Face of Jesus Christ.

*Q. How many Gods are there?*

Ephes. 4. *A. One God.*

6. We know, that an Idol is nothing in the  
 1 Cor. 8. World, and that there is none other God  
 4. 6. but One. But to us there is but One God.

*Q. What is God?*

Joh. 4. 24. *A. God is a Spirit.*

*Q. Among all the blessed, Glorious and  
 Divine Excellencies of God, which are  
 ascribed and given to him in the Scriptures;  
 what is that which is most needful for us to  
 take notice of, as being the Message which  
 the Apostles recorded in special manner to  
 declare of him now under the Gospel?*

*A. This then is the Message which we  
 have heard of him, and declare unto you,  
 1 John 1. 5. That God is Light, and in him is no  
 Darkness at all.*

*Q. What are they that bear Record in  
 Heaven?*

1 John 5. 7. *A. There are Three that bear Record in  
 Heaven, the Father, the Word and the  
 Holy Ghost; and these Three are One.*

*Q. How cometh any man to know God the  
 Father according to Christs words?*

*A. All*

*A.* All things are delivered to me of my Father; and no man knows who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him. Luk. 10.  
Mal. 11.  
27.

Jesus saith unto him, I am the way the Truth and the life; no man cometh unto the Father but by me. Joh. 14.6

*Q.* By whom, and after what manner doth the Son reveal this knowledge?

*A.* But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of man, the things which God hath revealed them unto us by his Spirit; For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now, we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. 1 Cor. 2.  
9, 10, 11,  
12

But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, &c. John 14.  
26.

CHAP.

## CHAP. II.

## Of the Rule and Guide of Christians, and of the Scriptures.

Question, **S**EEING it is by the Spirit that Christ reveals the Knowledge of God in things spiritual, is it by the Spirit that we must be led under the Gospel?

*A.* But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

Rom. 8.  
9, 14.

For, as many as are led by the Spirit of God, they are the Sons of God.

*Q.* It is an Inward Principle then, that is to be the Guide and Rule of Christians?

1 Joh. 2.  
27.

*A.* But the Anointing, which ye have received of him, abideth in you? and ye need not that any man teach you, but at the same Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him.

1 Thes.  
4-9.

But as touching Brotherly Love, ye need not that I write unto you; for ye yourselves

selves are taught of God to love one another.

*Q. I perceive by this, that it is by an inward Anointing and Rule that Christians are to be taught? Is this the very tenor of the New Covenant Dispensation?*

*A. For this is the Covenant that I will make with the House of Israel after those dayes, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord, for all shall know me, from the Least to the Greatest.* Heb. 8. 10, 11.

*And they shall be all taught of God.* Joh. 6. 45

*Q. Did Christ then promise, that the Spirit should both abide with his Disciples, and be in them?*

*A. And I will pray the Father, and he shall give you another Comforter that he may abide with you forever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwells with you, and shall be in you* John 14. 16, 17.

*Q. For what End were the Scriptures written?*

*A. For*

Rom. 15.  
4. *A.* For whatsoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.

*Q.* For what are they profitable?

2 Tim. 3.  
15, 16, 17. *A.* Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all Good Works.

*Q.* wherein consisteth the Excellency of the Scriptures?

2 Pet. 1.  
20, 21. *A.* Knowing this first, that no Prophecy of the Scriptures is of any private Interpretation; For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost.

*Q.* The Scriptures are then to be regarded because they came from the Spirit, and they also testifie, that not they, but the Spirit is to lead into all Truth? In what respect doth Christ command to search them?

*A.* Search



*A.* Search the Scriptures: for in them Joh. 5. 39  
ye think ye have Eternal Life, and they  
are they which testifie of me,

*Q.* I perceive there was a Generation of  
old that greatly exalted the Scriptures, & yet  
would not believe, nor come to be guided by  
that the Scriptures directed to; How doth  
Christ he speak such?

*A.* Do not think that I will accuse  
you to the Father; there is One that accus-  
eth you; even Moses, ye would have be- John 5.  
lieved me; for he wrote of me: But if ye 45, 46, 47  
believe not his Writings, how shall ye  
believe my Words.

*Q.* What ought then such to be accounted  
of, notwithstanding of their Pretences of  
being ruled by the Scriptures?

*A.* In which are some things hard to be 2 Pet. 3.  
understood, which they that are unlearned 16.  
and unstable wrest, as they do also the  
other Scriptures unto their own Destruc-  
tion.

CHAP.

## CHAP. III.

*Of Jesus Christ being manifest  
in the Flesh, the Use and  
End of it.*

Question, **W**hat are the Scriptures which do most observably prophesie of Christ's Appearance?

*Deut. 18. 15.* A. The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy Brethern, like unto me, unto him ye shall hearken.

*Isa. 7. 14.* Therefore the Lord himself shall give you a Sign: Behold a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.

Q. Was not Jesus Christ in being before he appeared in the Flesh? What clear Scriptures prove this, against such as erroneously assert the contrary?

*Mic. 5. 2.* A. But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose

whose Goings forth have been from of  
Old, from Everlasting.

In the Beginning was the Word, and the John 1.1,  
Word was with God, and the Word 2, 3.  
was God; The same was in the Beginning  
with God: All things were made by him,  
and without him was not any thing made  
that was made.

Jesus said unto them, Verily, verily, I John 8.  
say unto you, Before *Abraham* was I am. 58.

And now O Fâther, Glorifie thou me  
with thine own self, with the Glory which John 17.  
I had with thee before the World was. 5.

And to make all men see what is the  
Fellowship of the Myſtery, which from  
the beginning of the World hath been hid Ephes. 3  
in God, who created all things by Jesus 9.  
Christ.

For by him were all things created, that Col. 1. 16  
are in Heaven, and that are in Earth, visi-  
ble and invisible, whether they be  
Thrones, or Dominions, or Principalities,  
or Powers: All things were created by him  
and for him.

God hath in these last dayes, spoken Hebr 1.  
unto us by his Son, whom he hath ap- 2.  
pointed Heir of all things by whom also  
he made the Worlds,

*Q. These are very clear, that even the world was created by Christ; But what Scriptures prove the Divinity of Christ against such as falsely deny the same?*

*A. And the Word was God.*

*Joh. 1. 1.* Who is the Father, and of whom as concerning the Flesh Christ came, who is over all God, blessed forever, Amen.

*Philip. 2. 6.* Who being in the Form of God thought it no Robbery to be equal with God.

*1 John 5. 20.* And we know that the Son of God is come, and hath given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God; and Eternal Life.

*Q. What are the Glorious Names the Scripture gives unto Jesus Christ, the Eternal Son of God?*

*A. And his Name shall be called, wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

Who is the Image of the Invisible God the First born of every Creature.

*Col. 1. 15.* Who being the Brightness of his Glory, and the express Image of his Person (or

*more*

more properly according to the Greek, of his Substance.)

And he was cloathed with a Vesture dipt in Blood, and his Name is called the Word of God.

Rev. 19.  
13.

*Q. After what manner was the Birth of Christ?*

*A.* Now, the Birth of Jesus Christ was on this wise: Whenas his Mother *Mary* was espoused to *Joseph* (before they came together) she was found with Child of the Holy Ghost.

Mat 1.18

And the Angel said unto her, Fear not *Mary*, for thou hast found Favour with God; And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus: He shall be great, and shall be called The Son of the Highest; and the Lord God shall give unto him the Throne of his Father *David*.

Then said *Mary* unto the Angel, How shall this be, seeing I know not a Man? And the Angel answered, and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall ever shadow thee: Therefore also that Holy Thing, that shall be born of thee, shall be called the Son of God.

Luke 1.  
30, 31,  
32, 34,  
35.

*Q. Was Jesus Christ, who was born of*

B 2

the

*the Virgin Mary and supposed to be the Son of Joseph, a True and Real Man?*

Hebr. 2. 14. A. Forasmuch as the Children are Partakers of Flesh & Blood he also himself took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.

Hebr. 2. 16, 17. For verily, he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*; wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest, &c.

Heb. 4. 15. For we have not an High Priest, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted as we are, yet without Sin.

Rom. 5. 15. And the Gift by Grace, which is by one Man. *Jesus Christ*; hath abounded unto many.

1 Cor. 15. 20, 21. But now is *Christ* risen from the Dead, and become the First Fruits of them that slept; for since by Man came Death, by Man came also the Resurrection of the Dead.

Q. *After what manner doth the Scripture assert the Conjunction and Unity of the Eternal Son of God in and with the Man Christ Jesus?*

A. And



*A.* And the Word was made Flesh, and dwelt amongus (and we beheld his Glory, Joh. 1. 14. the Glory as of the Only Begotten of the Father ) full of Grace and Truth.

For he whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by Measure unto him. Joh. 3. 34

How God anointed Jesus of *Nazareth* with the Holy Ghost and with Power, who went about doing Good, and healing all that were oppressed of the Devil; for God was with him. Acts 10. 38.

For it pleased the Father, that in him should all Fulness dwell.

Col. 1. 19.

For in him dwelleth all the Fulness of the Godhead bodily.

Col. 2. 9.

In him are hid all the Treasures of Wisdom and Knowledge.

Col. 2. 3.

*Q* For what End did Christ appear in the World?

*A* For what the Law could not do, in that it was weak through the Flesh, God sending his Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.

Rom. 8. 3

For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. And ye know that

1 Joh. 3. 8, 5.

he was manifested to take away our Sins.

*Q. Was Jesus Christ really Crucified and Raised again?*

1 Cor. 15.  
3, 4.

*A.* For I delivered unto you first of all, that which I also received, how that Christ dy'd for our Sins, according to the Scriptures; And that he was buried, and that he arose again the third day, according to the Scriptures.

*Q. What Ends do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ?*

Luke 2.  
30, 31, 32.

*A.* For mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, A Light to lighten the Gentiles and the glory of thy people *Israel*.

Rom. 3. 25.

Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.

Ephes. 5.  
2.

And walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.

And having made Peace through the Blood of this Cross by him, to reconcile all things unto himself by him, I say, whether  
whether

whether they be things in Earth or things in Heaven. And you that were sometimes alienated, and Enemies in your minds by Wicked Works; yet now hath he reconciled in the Body of his Flesh through Death, to present you Holy, Unblamable and Unreprovable in his Sight. Col. 1. 20, 21, 22.

Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Eternal Redemption for us. How much more shall the Blood of Christ, who through the Eternal Spirit offer'd himself without Spot to God, purge your Consciences from Dead Works, to serve the Living God. Hebr. 9, 12, 14.

For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened by the Spirit. 1 Pet. 3. 18.

Hereby perceive we the Love of God, because he laid down his Life for us. 1 John 3. 16.

And for this Cause he is the Mediator of the New Testament, that by means of the Redemption of Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal Inheritance. Hebr. 9. 15.

*Q. Is Christ then the Mediator?*

*A.* For there is One God, and One Mediator between God and man, the  
 1 Tim. 2. Man Christ Jesus, who gave himself a Ran-  
 5. om for all, to be testified in due time.

*Q. Was not Christ the Mediator until he appeared, and was crucified in the Flesh?*

*A.* He is the Lamb that was slain from  
 Rev. 5. 12. the Foundation of the World.

8. & 13. 8. *Q. Is it needful then to believe that the Saints of old did partake of Christ, as then present with, and nourishing them?*

*A.* Moreover, Brethren, I would not  
 1 Cor. 10. that ye should be ignorant, how that all  
 1, 2, 3, 4. our Fathers were under the Cloud, and all passed through the Sea; and were all baptized unto Moses in the Cloud and in the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual Drink, (for they drank of that spiritual Rock that followed them, and that Rock was Christ.)

*Q. But whereas most of these Scriptures before mentioned do hold forth, that the Death and Sufferings of Christ were appointed for the destroying, removing and remitting of Sin? Did he so do it while he was outwardly upon Earth, as not to leave anything for himself to do in us, nor for us to do in and by his Strength?*

*A.* For

*A.* For even hereunto were ye called, be- <sup>1 Pet. 2,</sup>  
 cause Christ also suffered for us, leaving us <sup>21.</sup>  
 an Example, that ye should follow his  
 Steps.

Whereof I *Paul* am made a Minister, <sup>Col. 1. 23.</sup>  
 who now rejoyce in my Sufferings for you, <sup>24.</sup>  
 and fill up that which is behind of the  
 Afflictions of Christ in my Flesh for his  
 Bodys sake, which is the Church.

Always bearing about in the Body the <sup>2 Cor. 4.</sup>  
 Dying of the Lord Jesus, that the Life also <sup>10, 11.</sup>  
 of Jesus might be made manifest in our  
 Body. For we which live, are alway de-  
 livered unto Death for Jesus's sake, that  
 the Life also of Jesus might be made  
 manifest in our mortal Flesh.

And that he dyed for all, that they which <sup>2 Cor. 5.</sup>  
 live should not hence-forth live unto them- <sup>15.</sup>  
 selves, but unto him that dyed for them,  
 and also rose again.

That I may know him, and the Power <sup>Phil. 3.</sup>  
 of his Resurrection, and the Fellowship of <sup>10,</sup>  
 his Sufferings, being made conformable to  
 his Death.

CHAP.

## CHAP. IV.

*Of the New Birth, the Inward  
Appearance of Christ in Spi-  
rit, and the Unity of the  
Saints with him.*

Question, **D** Oth Christ promise then to  
come again to his Disciples?

John 14.  
18.

A. I will not leave you comfortless; I  
come unto you.

Q. Was this only a special Promise to these  
Disciples? or is it not the common Privi-  
ledge of the Saints?

Isa .57.  
15.

A. For thus saith the High and Lofty  
Out that inhabiteth Eternity, whose Name  
is Holy, I dwell in the High and Holy  
Place, with him also that is of a Contrite  
and Humble Spirit, &c.

2 Cor. 6.  
16.

For ye are the Temple of the Living  
God, as God hath said, I will dwell in them  
and walk in them.

Rev. 3.20

Behold I stand at the Door and knock:  
if any man hear my Voice, and open the  
Door, I will come in to him, and sup with  
him and he with me.

Q.



*Q. Doth the Apostle Paul speak of the Son of God his being revealed in him?*

*A. But when it pleased God, who separated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen.*

Gal. 1. 15  
16.

*Q. Is it needful then to know Christ within?*

*A. Examine your selves, whether ye be in the Faith, prove your own selves; Know ye not your own selves how that Jesus Christ is in you, except ye be Reprobates.*

2 Cor. 13.  
5.

*Q. Was the Apostle earnest that this Inward Birth of Christ should be brought forth in any?*

*A. My little Children, of whom I travel in Birth again, until Christ be formed in you.*

Gal. 4. 19

*Q. What saith the same Apostle of the Necessity of this Inward Knowledge of Christ, and of the New Creature beyond the Outward?*

*A. Wherefore henceforth know we no man after the Flesh; yea, though we have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a New*

2 Cor. 5.  
16, 17

Ephes. 4.  
21, 22, 23  
24.

New Creature; Old things are passed away, behold all things are become New. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus. That ye put off concerning the former Conversation the Old Man, which is corrupt, according to the Deceitful Lusts; and to be renewed in the Spirit of your Mind; and that ye put on the New Man, which after God is created in Righteousness and truth Holiness.

*Q. Is this Christ Within, the Mystery of God and Hope of Glory, which the Apostle preached?*

Col. 1. 27  
28.

*A.* To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is, Christ in you the Hope of Glory, whom we preach.

*Q. Doth the Apostle any where else press the putting on of this New Birth?*

Rom. 13.  
14.

*A.* Put ye on the Lord Jesus Christ, and make not Provision for the Flesh to fulfil the Lusts thereof.

*Q. Doth he write to any of the Saints, as having put off the Old, and on the New Man?*

Gol. 3. 27.

*A.* For as many of you as have been baptized into Christ, have put on Christ.

Seeing

Seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renew'd in Knowledge after the Image of him that created him. Col. 3. 9, 10.

*Q. What speaketh Christ him self of the Necessity of this New Birth?*

*A.* Jesus answered and said unto him, John. 3. 3  
Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

*Q. Of what Seed cometh this Birth?*

*A.* Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth forever. 1 Pet. 1. 23.

*Q. What doth the Apostle Paul witness of himself concerning this New Life?*

*A.* I am crucified with Christ nevertheless I live, yet not I, but Christ liveth in me. Gal. 2. 20

*Q. What is the Preaching of the Cross of Christ?*

*A.* For the Preaching of the Cross is to them that perish, Foolishness; but unto us that are saved, it is the Power of God. 1 Cor. 1. 18.

*Q. What Effect had this Cross in the Apostle? and how much preferreth he the New Creature to all outward and visible Ordinances and Observances?*

*B.* But God forbid that I should Glory, save

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New Creature; Old things are passed away, behold all things are become New.

Ephes. 4.  
21, 22, 23  
24.

But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus. That ye put off concerning the former Conversation the Old Man, which is corrupt, according to the Deceitful Lusts; and to be renewed in the Spirit of your Mind; and that ye put on the New Man, which after God is created in Righteousness and truth Holiness.

*Q. Is this Christ Within, the Mystery of God and Hope of Glory, which the Apostle preached?*

Col. 1. 27  
28.

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save

Gal. 6.

14. 15.

25.

in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the World: For in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but a New Creature.

*Q. What ſpeaketh Chriſt of the Unity of the Saints with him?*

John 14.

20.

A. At that Day ye ſhall know that I am in my Father, and ye in me, and I in you.

John, 15

4. 5.

Abide in me, and I in you: As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me, and I in him, the ſame bringeth forth much Fruit; for without me ye can do nothing.

John 17.

20, 21.

22, 23.

Neither pray I for theſe alone, but for them alſo which ſhall belive in me through their Word: That they all may be One, as thou Father, art in me, and I in thee, that they alſo may be One in us, that the World may believe it that thou haſt ſent me. And the Glory which thou gaveſt me I have given them, that they may be One, even as we are one: I in them, and thou in me, that they may be made perfect in One, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.

*Q. What*

Q. What saith the Apostle Paul to this Purpose?

A. For both he that sanctifies, and they that are sanctified are all of one, for which Cause he is not ashamed to call them Brethren. Heb. 2. 11

Q. What saith the Apostle Peter?

A. Whereby are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust. 2Pet. 4.

CHAP.

## CHAP. V.

Concerning the *Light* where-  
with Jesus Christ hath en-  
lightned every man; The  
*Universality* and *Sufficiency*  
of *God's Grace* to all the  
world made manifest there-  
in.

Question, **W** *Herein consists the Love  
of God towards Fallen  
and Lost Man?*

John 3. *A.* For God so loved the World, that  
16. he gave his only begotten Son, that who-  
soever believeth in him should not perish,  
but have Everlasting Life.

1 John 4. *In this was manifested the Love of God*  
9. *towards us, because that God sent his only  
begotten Son into the World, that we  
might live through him.*

*Q. What is intended here by the World?  
all and every man, or only a few?*

*A.* But we see Jesus, who was made a  
little

little lower than the Angels for the suffering of Death, crowned with Glory and Honor that he by the Grace of God should taste Death for every man. Hebr. 2. 9

And if any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World. 1 Joh. 2. 1  
2,

*Q. Methinks the Apostle John is very plain there, in mentioning the whole World, which must be not only the Saints, but all others; seeing he distinguisheth the World from himself and all the Saints to whom he then wrote: What saith Paul else-where in this Matter?*

*A.* Christ in you, the Hope of Glory, Col. 1. 27  
whom we preach, warning every man, 28.  
and teaching every man in all Wisdom, that we may present every man perfect in Christ Jesus.

I exhort therefore, that first of all Supplications, Prayers, Intercessions and Giving of Thanks be made for all men; For this is good and acceptable in the Sight of God our Saviour, who will have all men to be saved, and to come to the Knowledge of the Truth; who gave himself a Ransom for all, to be testified in due time. 1 Tim. 2  
3, 4, 5, 6.

C

Q.

*Q What is the Apostle Peter's Testimony in this?*

2Pet. 3.9 *A.* The Lord is not slack concerning his Promise (as some men count Slackness) but is Long suffering to us-ward, not willing that any should perish, but that all should come to Repentance.

*Q. Are there any more Scripture-Passages that prove this thing?*

Ezek. 33. 11. *A.* Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live.

Plal. 145. 8,9. The Lord is Gracious, and full of Compassion; slow to Anger, and of great Mercy. The Lord is good to all and his tender Mercies are over all his Works.

2Cor. 5. 19. To wit, That God was in Christ reconciling the World unto himself.

*Q. Seeing then by these Scriptures it appears that the Love of God is held out to all, that all might have been or may be saved by Christ? What is to be judged of those who assert, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor could be useful to their Justification; but will and must be effectual for their Condemnation, even*



according to God's Purpose, who from their very Infancy to their Grave with-held from them all Means of Salvation? What saith the Scripture to such?

A. For God sent not his Son into the World to condemn the World; but that the World through him might be saved. John 3. 17.

I am come a Light into the World that whosoever believeth in me, should not abide in Darkness. And if any man here my words and believe not, I judge him not; for I came not to judge the World, but to save the World. Joh. 12. 46, 47.

Q. From what Scriptures then came these men to wrest an Opinion so contrary to Truth?

A. For the Children being not yet born, neither having done any Good or Evil, Rom. 9. 11, 12, 13 that the Purpose of God according to Election might stand, it was said unto her, The Elder shall serve the Younger, as it is written, Jacob have I loved, but Esau have I hated.

Q. I perceive in that Scripture it was only said before the Children were born, The Elder shall serve the Younger; These other words ( Jacob have I loved, Esau have I hated ) are mention'd out of the Prophet Malachie, who wrote them many hundred years

after both were dead: Doth not the Scripture mention any other Cause of God's Hating Esau, than meerly his Decree? What saith the same Apostle else where?

Heb. 12.  
16, 17.

*A.* Left there be any Fornication or Prophan Person, as *Esau*, who for one Morrell of Meat sold his Birth Right; for ye know, how that afterward when he would have inherited the Blessing, he was rejected.

*Q.* But seeing that such alledge, that it is because of Adams Sin that many, even Children are damned; Doth not the Scripture say, that the Death of Christ was as large to Heal, as Adams Sin could Condemn?

Rom. 5.  
25, 18.

*A.* For if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ. Therefore as by the Offence of one, Judgment came upon all men to Condemnation, even so by the Righteousness of one the free Gift came upon all men unto Justification of Life.

*Q.* That proves abundantly that Christ's Death is of sufficient Extent to make up any Hurt Adams Sin brought upon Mankind: What is then the Cause of Condemnation?

Joh 3. 18.

*A.* He that believeth on him is not Condemned,

demned, but he that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God.

And with all Deceivableness of Unrighteousness in them that perish, because they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusions, that they should believe a Lye, that they all might be damned who believe not the Truth, but had Pleasure in Unrighteousness. 2Thess. 10, 11, 12

*Q. Seeing it is so of a Truth according to the Scripture's Testimony, that God has purposed Love and Mercy to all, in the Appearance of his Son Jesus Christ; Is the Gospel or Glad-Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it?*

*A. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I Paul, am made a Minister.* Col. 1.23

*Q. What is the Gospel?*

*A. I am not ashamed of the Gospel;* Rom. 16.

for it is the Power of God unto Salvation  
unto every one that believeth.

*Q. Is this Gospel hid?*

2 Cor. 4.3

4.

*A.* If our Gospel be hid, it is hid to  
them that are Lost, in whom the God of  
this World hath blinded the Minds of  
them which believe not, lest the Light of  
the Glorious Gospel of Christ should shine  
unto them.

*Q. Is this Light then come into the World?  
and are not men condemned because they  
love it not, and not because it is hid from  
them?*

Joh. 3. 19

*A.* And this is the Condemnation, that  
Light is come into the World, and men  
love Darkness rather than Light.

*Q. Why do they so?*

*A.* Because their Deeds are Evil,

*Q. Is every man enlightened by this Light?*

John 1.

8.9.

*A.* He was not that Light, but was sent  
to bear witness of that Light, that was  
the True Light, which enlightneth every  
man that cometh into the World.

*Q. Doth this Light discover all things?*

Epl. cf. 5.

13.

*A.* All things that are reprov'd are  
made manifest by the Light; for whatso-  
ever doth make manifest is Light.

*Q. Do Evil Men preach up this Light,  
or mend it?*

*A.* Every

**A.** Every one that doth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd. John 3. 20

They are of those that Rebel against the Light. Job 24. 13.

*Q. Do Good Men love it, and follow it?*

**A.** He that doth Truth comes to the Light, that his Deeds may be made manifest, that they are wrought in God. John 3. 21.

*Q. What Benefit doth redound to such as love the Light, and walk in it?*

**A.** If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanses us from all Sin. 1 Joh. 1. 7

*Q. Doth Christ command to take heed to the Light?*

**A.** While ye have the Light, believe in the Light, that ye may be the Children of the Light. Joh. 12. 36.

*Q. Were the Apostles commanded to turn People to the Light?*

**A.** Delivering thee from the People, and from the Gentiles, unto whom now I send thee, To open their Eyes, and to turn them from Darkness unto Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified, through Faith that is in me. Acts 26. 17, 18. Q.

*Q. Doth this Light abide with every man all his Life time, in order to save, or only during the Day of his Visitation ?*

John 12. 35. *A. Yet a little while is the Light with you ; walk while ye have the Light, lest Darknes come upon you.*

Heb. 4.7. *Again, He limiteth a certain Day, saying in David, to day, after so long time, as it is said, To day if ye will here his Voice, harden not your Hearts.*

*Q. How can it be proved, that there is a day wherein People may know things concerning their Peace, which afterwards may be hid from them ?*

Luke 19. 41. 42. *A. And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known even thou, at least in this thy day the things which belong unto thy Peace; but now thy are hid from thine Eyes.*

*Q. Is there any further Scripture Proof of the Lord's Willingness to gather a People, who would not, and therefore were condemned ?*

Mat. 23. 37. *A. O Jerusalem, Jerusalem ! thou that killest the Prophets, and stonest them which*  
 Luke 13. 34. *are sent unto thee, How oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not? Then*



Then his Lord, after that he had called him, said unto him, O thou Wicked Servant ! I forgive thee all the Debt, because thou desiredst me; should it not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee ? And his Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him. Mat. 18.  
32, 33, 34

Then *Paul* and *Barnabas* waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge your selves unworthy of Everlasting Life, lo we turn to the *Gentiles*. Acts 13.  
46.

Because I have called, and ye refused; *Prov. 1,* I have stretched out my Hand, and no man regarded: But ye have set at nought all my Counsel, and would none of my Reproof; I also will laugh at your Calamity, I will mock when your Fear cometh. 24, 25, 26

And at what Instant I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it; If it do Evil in my Sight that it obey not my Voice, then I will Repent of the Good wherewith I said I would benefit them. Jer. 18. 9.  
10.

*Q. Doth God's Spirit strive then for a season, and afterwards forbear?*

*A. And*

Gen. 3. 9.

*A.* And the Lord said, My Spirit shall not alwayes strive with man.

*Q.* May it then be resisted?

Act. 7. 51.

*A.* Ye Stiff-necked and Uncircumcised in Heart and Ears, ye do alwayes Resist the holy Ghost, as your Farthers did, so do ye.

Rom. 1.

18.

For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Man, who hold the Truth in Unrighteousness.

*Q.* Hath God manifested to man that which may be known of himself?

Rom. 1.

19.

*A.* That which may be known of God is manifest in them; for God hath shewed it unto them.

*Q.* Is then this Light or Seed sown in the Heart of Evil Men?

Matth. 13.

3. 4. 5. 7.

*A.* And he speak many things to them in Parables; Behold, a Sower went forth to sow, and when he sowed, some Seeds fell by the way side, &c. some fell among stony Places, &c. and some fell among Thorns, &c.

*Q.* Are these Places where the Seed is said to have fallen, understood of the Heart of Man?

Mat. 13.

18, 19.

*A.* Hear ye therefore the Parable of the Sower: when any one heareth the Word

rit shall

Word of the Kingdom, and understand-  
th it not, then cometh the wicked One,  
and catcheth away that which was sown  
in Heart; this is he which receiv'd the  
Seed by the Way side, &c.

Mat. 13.  
18, 19.

Q. Is this Seed small in its first Ap-  
pearance?

A. The Kingdom of Heaven is like to  
a Grain of Mustard Seed, which a man  
took and sowed in his Field, which indeed  
is the least of all Seeds.

Mat. 13.  
31, 32.

Q. Forasmuch as many understand not  
this under the Notion and Appellation of  
Light or Seed, it being quite another Dialect  
than the common; though I must needs con-  
fess it is the very Language of the Scriptures;  
Is a Saving Manifestation of the Spirit given  
unto all?

A. The Manifestation of the Spirit given  
to every man to profit withal.

1 Cor. 12.  
7.

Q. Sure, if it be to profit withal, it must  
be in order to save; for if it were not useful,  
ye, sufficient to save, what Profit could it be  
of? But in regard some speak of a Grace  
that is common, and of a Grace that is sav-  
ing, is there such a Grace common unto all  
as brings Salvation?

A. The Grace of God that brings Salva-  
tion hath appeared to all men.

Tit. 2. 11.

Q. That

*Q. That which brings Salvation needs be saving; What doth that Grace teach us?*

**Tit. 2. 11.** *A. Teaching us, that denying Ungodliness and Worldly Lusts, we should live Soberly, Righteously and Godlily in this present World.*

*Q. Certainly that which teacheth by Righteousness and Godliness must be sufficient; for therein consisteth the whole Duty of Man; What saith the Apostle else where of this Instructor?*

**Acts 20. 32.** *A. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all those that are sanctified.*

*Q. What is the Word of God?*

**Heb. 4. 12. 13.** *A. The Word of God is quick and powerful, and sharper than any Two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joynts and Marrow, and is a Discerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifest in his Sight, but all things are naked and open to the Eyes of him with whom we have to do.*

*Q. Ought we to take heed to this World?*

*A. We*

ation A. We have also a More Sure Word of <sup>2Pet. 1.19</sup>  
 at Prophecy, whereunto ye do well that ye  
 ke heed, as unto a Light that shineth in  
 g Ung Dark Place, until the Day dawn, and  
 ould in Day-Star arise in your Hearts.

ly int Q. *I perceive the Scriptures are very clear  
 b concerning the Universality and Suffici-  
 beth by of this Light, Seed, Grace and Word of  
 be suffic; but is this Word nigh or afar off; inward  
 e Duty outward?*

where A. Say not in thine Heart; Who shall <sup>Rom. 10.</sup>  
 end into Heaven, that is, to bring Christ <sup>6,7,8.</sup>  
 end yown from above; or who shall descend  
 s Grace the Deep, that is, to bring up Christ  
 d to givin from the Dead: But what saith it,  
 ole that Word is nigh, in thy Mouth and in  
 art, that is the Word of Faith which  
 preach.

ick and Q. *That is clear as to the Word; Is there  
 -edged Scripture speaks of the Light's being  
 ividingard?*

of the A. God who commanded the Light to <sup>2Cor. 4.6</sup>  
 scerner e out of Darknes has shin'd in our 7.  
 Heart. arts, to give the Light of the Know-  
 is not ge of the Glory of God in the Face of  
 gs are us Christ. But we have this Treasure in  
 n with then Vessels, that the Excellency of the  
 ver may be of God, and not of us.

world? Q *But seeing it is also called the Seed of  
 . We she*

*the Kingdom, is the Kingdom of God within?*

Luke 17. A. The Kingdom of God cometh  
20, 21. with Observation, neither shall they  
Lo, here, or lo, there; for behold the  
dom of God is within you.

## CHAP. VI

### Concerning Faith, Justification, and Works.

Question. **W**hat is Faith?  
Hebr. 11. A. Faith is the  
1. stance of things hoped for, and the  
dence of things not seen.

Q. *Is Faith of absolute Necessity?*  
Heb. 11. 6 A. Without Faith it is impossible  
please him; for he that cometh to  
must believe that he is, and that he is  
warder of them that diligently seek him.

Q. *Are we justified by Faith?*  
Gal. 3. 24 A. Wherefore the Law was  
School-Master to bring us unto Christ  
that we might be justified by Faith.

Q. *What is the Nature of this Faith  
availeth to justification?*



*A.* For in Jesus Christ neither Circumcision ; but Faith which worketh by Love.

Gal. 3. 6.

*Q.* Are Works then necessary to Justification as well as Faith ?

*A.* But wilt thou know, O Vain Man, that Faith without Works is dead ? Was not Abraham, our Father, justified by Works when he had offered Isaac, his Son, upon the Altar ? Seest thou how Faith wrought with his Works ; and by Works was Faith made perfect ? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for Righteousness : He was called the Friend of God. Ye see then how that by Works a man is justified, and not by Faith only.

Jam. 2. 20

21, 22, 23

24.

*Q.* If then both be equally required in Justification, what are these Works which the Apostle excludes so much ?

*A.* By the Deeds of the Law there shall no Flesh be justified in his Sight.

Rom. 3.

20.

*Q.* But though we be not justified by the Deeds of the Law, is not this to exclude Boasting, that the Grace of God may be exalted ?

*A.* For by Grace are ye saved, through Faith, and not of your selves, it is the Gift of God ; not of the Works, lest any man

Eph. 2. 8

9, 10.

man should boast ; for we are his Workmanship created in Christ Jesus unto good Works.

*Q. Are even the Works which are preformed by Grace excluded ? are we never said to be saved or justified by them ?*

Tit. 3. 5,  
6, 7.

*A.* Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the Washing of Regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour ; That being justified by his Grace we would be made Heirs, according to the Hope of Eternal Life.

*Q. I perceive then that to be justified by Grace, is to be justified or saved by Regeneration, which cannot exclude the Works wrought by Grace and by the Spirit ; How doth the Apostle add in the next Verse for the maintaining this against these that Caviil about the Law ?*

Tit. 3. 8,  
9.

*A.* This is a Faithful Saying, and these things I will that thou affirm constantly, that they which believed in God might be careful to maintain good Works ; these things are good and profitable unto men. But avoid Foolish Questions, and Genealogies, and Contentions, and Strivings about

about the Law ; for they are unprofitable Tit. 3.8,  
and vain. 9.

*Q. Doth the Apostle Paul that is so much against Justification by the Works of the Law , speak any where else of being justified by the Spirit ?*

*A. But ye are washed , but ye are sanctified , but ye are justified in the Name of the Lord Jesus , and by the Spirit of our God.* 1Cor. 6. 11.

*Q. But since the Law gives not Power nor Ability to obey , and so falls short of Justification ; Is there no Power under the Gospel by which the Righteousness of the Law comes to be fulfilled inwardly ?*

*A. For what the Law could not do , in that it was weak through the Flesh , God sending his own Son in the Likeness of sinful Flesh , and for Sin condemned sin in the Flesh. That the Righteousness of the Law might be fulfilled in us , who walk not after the Flesh but after Spirit.* Rom. 8.3

*Q. Seeing then there is Power in the Spirit, is not works through it a Condition upon which Life is purposed under the New Covenant ?*

*A. For if ye live after the Flesh , ye shall dye ; but if ye through the Spirit , do mortifie the Deeds of the Body , ye shall live.* Rom. 8. 13.

D

Q. Do

*Q. Do not the Apostles then frequently propose Life to People upon Condition of Repentance and other Works ?*

*A.* Repent ye therefore, and be converted, that your sins may be blotted out.

*Rom. 8* And if Children then Heirs of God, and  
*17.* joynt Heirs with Christ, if so be that we  
 suffer with him, that we also may be glorified together.

*2Tim. 2.* It is a faithful Saying; For if we be  
*11, 12, 21* dead with him, we shall also live with him: If we suffer, we shall also reign with him. If a man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work.

*Rev. 2. 5.* Remember therefore from whence thou art fallen, and Repent, and do the first Works: or else I will come unto thee quickly, and remove thy Candle-stick out of his place, except thou Repent.

*Q. It appears clearly by these Passages, that the Apostle excludes only our Righteousness, which he else where explains as being the Righteousness, of the Law from being necessary to Justification, and not such Works as the Law of the Spirit of Life leads to, and are not so much ours as Christ in us;*

*are.*

are not such good Works rewarded, though they require no absolute Merit, as being the Fruits of free Grace, yet doth not God judge according to them? and may they not be said to have a Reward?

A. But if a man be just, and do that Ezek. 18 which is lawful and right, and hath not <sup>5, 6, 7, 8,</sup> eaten upon the Mountains, neither hath <sup>9.</sup> lift up his Eyes to the Idols of the House of Israel, neither has defiled his Neighbor's Wife, neither hath come near to a Menstruous Woman, and hath not oppressed any; but has restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment; he that hath not given forth upon Usury, neither hath taken any Increase, that hath withdrawn his Hand from Iniquity; hath executed true Judgment between man and man, hath walked in my Statutes, and hath kept my Judgments to Deal Truth, he is Just, he shall surely Live, saith the Lord God.

For the Son of Man shall come in the <sup>Mat. 16.</sup> Glory of his Father with his Angels, and <sup>27.</sup> then he shall reward every man according to his Works.

Acts 10.  
34, 35.

Then *Peter* opened his Mouth, and said,  
Of a Truth I perceive that God is no  
Respecter of Person ; but in every Nation  
he that feareth him and worketh Right-  
eousness, is accepted with him.

Rom. 2.6  
7, 10.

The Righteous Judgment of God, who  
will render to every man according to his  
Deeds; To them who by Patient Continu-  
ance in Well doing seek for Glory and  
Honour, and Immortality, Eternal Life:  
But Glory, Honour and Peace to every  
man that worketh Good, to the *Jew* first,  
and also to the *Gentile*.

2 Cor. 5.  
10.

For we must all appear before the Judg-  
ment-Seat of Christ, that every one may  
receive the things done in his Body, accord-  
ing to that he hath done, whether it be  
good or bad.

2 Thess. 1  
5.

Which is a manifest Token of the Right-  
eous Judgment of God, that ye may be  
counted worthy of the Kingdom of God,  
for which ye also suffer.

James 1  
25.

But who to looketh into the Perfect  
Law of Liberty, and continueth therein,  
being not a forgetful Hearer, but a Doer  
of the Work, this man shall be blessed in  
his Deed.

Heb. 10.  
35.

Cast not away therefore your Confi-  
dence, which hath great Recompence of  
Reward.

And



And if ye call on the Father, who 1 Pet. 1.  
17.  
without Respect of Persons judgeth  
according to every man's Work, pass the  
time of your sojourning here in fear.

And behold I come quickly and behold Rev. 22.  
12, 14.  
my Reward is with me, to give every man  
according as his works shall be. Blessed are  
they that do his Commandments, that  
they may have a Right to the Tree of Life,  
and may enter in through the Gates into  
the City.

*Q. It should seem that the Purpose of God  
in sending his Son the Lord Jesus Christ, was  
not simply to save man by an imputative  
Righteousness altogether without them; but  
also by the Washing of Regeneration, or any  
inward Righteousness: What saith the Scrip-  
ture further of this?*

*A. And thou shalt call his Name Jesus; Mat 1. 21.  
for he shall save the People from their  
Sins.*

Looking for that Blessed Hope, and Tit. 2. 13.  
14.  
the Glorious Appearing of the Great God  
and our Saviour Jesus Christ, who gave  
himself for us, that he might redeem us  
from all Iniquity, and purify unto himself  
a peculiar People, zealous of Good  
Works.

## CHAP. VII.

## Concerning Perfection, or Freedom from SIN.

Question. **I** Perceive then by all these Scriptures afore-mentioned, that Christ, as well as he hath purchased Pardon for our Sins, hath also obtained Power by which we may even here be cleansed from the Filth of them; may we expect then in this Life to be freed from the Dominion of Sin?

Rom. 6. **A.** For Sin shall not have Dominion  
14. over you.

**Q.** For What Reason?

Rom. 6. **A.** For ye are not under the Law, but  
14. under Grace.

**Q.** How cometh the Apostle then to cry out and complain of Sin, saying, *Who shall deliver me from the Body of this Death?* Doth he speak that as a Condition always permanent to him and other Saints, or only that which he had passed through? What saith he afterwards?

**A.** There

**A.** There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (as it is written, For thy sake we are killed all the Day long, we are accounted as Sheep for the Slaughter) Nay, in all these things we are more than Conquerors through him that loved us. For I am perswaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord.

*Q. What saith that Apostle then unto such, who taking Occasion from his words, should plead for Continuance in Sin for term of Life, and think to be saved by the Imputative Righteousness of Christ, as being under Grace?*

**A.** What shall we say then? shall we continue in Sin that Grace may abound? Rom. 6. 1, 2.  
God forbid. What

What then? shall we sin, because we are not under the Law, but under Grace? God forbid.

*Q Is not the Apostle then so far from supposing that Condition, of being alwayes under Sin, to be his own constant Condition, or that of all the Saints, that he even supposes, many of the then Church of Rome, to whom he wrote, to be free of it ; How bespeaketh he then as in relation to this Matter ?*

**Ro. 9. 2,** *A.* How shall we that are dead to Sin,  
**3, 4, 5, 6, 7** live any longer therein? Know ye not,  
**11, 12, 13** that so many of us as were baptized into  
**16, 17, 18** Jesus Christ, were baptized into his Death;  
**19, 20, 21** Therefore we are buried with him by Bap-  
**22, 23.** tism into Death, that like as Christ was  
 raised up from the Dead by the Glory of  
 the Father, even so we also should walk in  
 Newness of Life: For if ye have been plant-  
 ed together in the Likeness of his Death,  
 we shall be also in the Likeness of his Re-  
 surrection ; knowing this, that our Old  
 Man is crucified with him, that the Body  
 of sin might be destroyed, that henceforth  
 we should not serve Sin ; for he that is  
 dead is free from Sin. Likewise reckon ye  
 also your selves to be dead indeed unto  
 Sin, but alive unto God through Jesus  
 Christ our Lord. Let not Sin therefore reign  
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Grace?

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in your mortal Body, that ye should obey it in the Lusts thereof: Neither yield ye your Members as Instruments of Unrighteousness unto Sin; but yield your selves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God. Know ye not, that to whom ye yield your selves Sarvants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness: But, God be thanked, that ye were the Servants of Sin; but ye have Obeyed from the Heart that form of Doctrine which was delivered unto you; being then made free from Sin, ye became the Servants of Righteousness: I speak after the manner of man, because of the Infirmitie of your Flesh; For as ye have yielded your Members Servants to Uncleaness and to Iniquity, unto Iniquity, even so now yield your Members Servants to Righteousness; unto Holiness; For when ye are the Servants of Sin, ye were free from Righteousness; What Fruit had ye then in these things whereof ye are now ashamed? for the End of these things is Death. But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness,

Holiness, and the End, Everlasting Life  
For the Wages of Sin is Death; but the  
Gift of God is Eternal Life through Jesus  
Christ our Lord.

*Q. It would appear then that God requires  
of us to be perfect?*

Mat. 5. 48 *A. Be ye therefore Perfect, even as your  
Father which is in Heaven is Perfect.*

*Q. Is it then possible to keep the Commandments?*

Mat. 11. 30. *A. My Yoke is easie, and my Burden  
is light.*

1 Joh. 5. 3 For this is the Law of God, that  
keep his Commandments, and his Commandments  
are not grievous.

*Q. Is it necessary then for Salvation  
to keep the Commandments?*

Rev. 22. 14. *A. Blessed are they that do his  
Commandments, that they may have Right  
to the Tree of Life, and may enter  
through the Gates into the City.*

*Q. Do you understand by this Perfect  
that any have so kept the Commandments,  
never to have sinned?*

1 Joh. 1. 10. *A. If we say, that we have not sinned,  
we make him a Liar, and his Word is  
not in us.*

*Q. Do you understand that those who  
perfect may say, they have no Sin; or  
that*



asking Likat having sinned, and so having Sin, in  
 i; but respect they once sinned, as the Apostle in the  
 ough Jesus'sage cited mentions? May they not with-  
 anding thereof come to know Forgiveness  
 God require the Guilt, but also Cleansing from the  
 'tith?

en as you A, If we say, we have no Sin, we deceive 1 Joh. 1.8  
 fect. ur selves, and the Truth is not in us: If  
 Commande confess our Sins, he is faithful and just  
 o forgive us our Sins, and to cleanse us  
 y Burden from all Unrighteousness.

Q. This Sripture seems to be very plain,  
 that we being compared with the othe before menti-  
 his Commend: But because some are apt to mistake  
 and wrest the Words of that Apostle, What  
 vation's faith he elsewhere? Did he judge, any could  
 know God, or be True Christians, who keep  
 is Command not the commandments?

e Right A. My little Children, these things write  
 enter in unto you, that ye Sin not; and if any man  
 Sin we have an Advocate with the Father,  
 rfection Jesus Christ, the Righteous: And hereby  
 ents, do we know that we know him, if we  
 sinned, keep his Commandments. He that saith,  
 is not I know him, and keepeth not his Com-  
 mandments, is a Lyar, and the Truth is  
 ho are in him verily is the Love of God perfected.  
 r only Hereby know we that we are in him. He  
 that that

that saith he abideth in him, ought him  
also to walk even as he walketh. Below  
now are we the Sons of God, and it doth  
not yet appear what we shall be; but  
know that when he shall appear, we shall  
like him, for we shall see him as he is: And  
every man that hath this Hope in him  
purifieth himself even as he is pure. Who-  
soever committeth sin transgresseth  
the Law; for sin is the Transgression of  
the Law. And ye know not that he was ma-  
nifested to take away our sins, and in him  
is no sin: Whosoever abideth in him sin-  
neth not: Whosoever sinneth hath not seen  
him, neither known him. Little Children,  
let no man deceive you; he that doth Right-  
eousness is Righteous, even as he is Right-  
eous. He that committeth Sin is of the  
Devil; for the Devil sinneth from the be-  
ginning: For this purpose the Son of God  
was manifested, that he might destroy  
the Works of the Devil. Whosoever is  
born of God doth not commit sin: for his  
Seed remaineth in him, and he cannot sin:  
because he is born of God. In this the  
Children of the Devil; whosoever doth  
not Righteousness is not of God, neither  
he that loveth not his Brother.

1 John. 2.  
1, 3, 4, 5, 6  
& 3, 2, 3, 4  
5, 6, 7, 8, 9  
10.

*Q. It is very plain by these Passages that*  
*the*

ight him *Apostles were far of another Mind*  
 th. Below *those that plead for Sin during term*  
 and it d *Life, and much against the Deceit of those*  
 oe ; but *well esteem themselves Good Christians*  
 we shall *live in their Sins ?*

Mat. 7. 21

he is: *A. Not every one that saith unto me*  
 in his *Lord, shall enter into the Kingdom*  
 re. Wh *Heaven, but he that doth the will of*  
 fferth a *Father which is in Heaven. Therefore*  
 ion of *whoever heareth these things of mine,*  
 as ma *doth them, I will liken him unto a*  
 d in his *wise man, which built his House upon a*  
 him *rock.*

24.

not see *If ye know these things, happy are ye if* Joh. 1 3.  
 children *do them.* 17.

h Right *Q. What saith the Apostle Paul further*  
 Right *concerning the Needfulness of this thing ?*

of the *A. Circumcision is nothing, and Uncir-* 1 Cor 7.  
 the be *umcision is nothing ; but the keeping of* 19.  
 f God *the Commandments of God.*

estroy *Q. Was not this according to the Apostle*  
 ver is *Paul's Judgment, the very Intention of Christ*  
 or his *to have his Church and Children to be pure*  
 t sin ; *and without Spot ?*

s the *A. According as he has chosen us in* Eph. 1. 4.  
 doth *him before the Foundation of the World,*  
 ther *that we should be Holy and without*  
 Blame *before him in Love.*

hat *Even as Christ also loved the Church,*  
 the *and*

Eph. 5. and gave himself for it, that he  
 25,26,27 sanctifie and cleanse it, that he might  
 sent it to himself a Glorious Church  
 having Spot or Wrinkle, or any such thing  
 but that it should be Holy and without  
 Blemish.

*Q. Doth not Paul press the same  
 further, besides the other Passages above*

2Cor. 7.1 *mentioned?*

A. Having therefore these Promises  
 Dearly Beloved, Let us cleanse our selves  
 from all Filthiness of the Flesh and Spirit

2Cor. 13. perfecting Holiness in the Fear of God.

11. Finally, Brethren farewell; be perfect

Col. 1.28 Christ in you the Hope of Glory, whereof

we preach, warning every man, and teaching  
 every man in all Wisdom, that we may present every man perfect in Christ

Gal. 4.12 Jesus.

Labouring fervently for you in Prayer,  
 that ye may stand perfect and complete  
 in all the Will of God.

1Thess. 3

13. To the End he may establish your  
 Hearts unblamable in Holiness before

1Thess. 5 God.

23. And the very God of Peace sanctify  
 you wholly and I pray God, your whole  
 Spirit, and Soul, and Body be presented  
 blameless unto the Coming of our Lord  
 Jesus Christ.

*Q.*

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Q.

*Q* Is not this then the very End for which  
God appointed Teachers in this Church?

*A* And he gave some Apostles, and  
some Prophets, and some Evangelists, and  
some Pastors and Teachers, for the Per-  
fecting of the Saints, for the Work of the  
Ministry, for the Edifying of the Body of  
Christ, till we all come in the Unity of the  
Faith, and of the Knowledge of the Son  
of God, unto a perfect Man unto the Mea-  
sure of the Stature of the Fulness of  
Christ.

*Q* Seeing this is so much pressed by the  
Holy Men, doth not the Scripture, which can-  
not lye, give name of the Saints this Testimo-  
ny, as being free from Sin at sometimes, and  
so not always and daily sinning, as is supposed?

*A* Noah was a Just Man, and perfect  
in his Generations; and Noah walked  
with God.

And the Lord said unto Satan, Hast  
thou considered my Servant Job, that there  
is none like him in the Earth, a Perfect  
and an Upright Man, that feareth God  
and escheweth Evil.

There was in the dayes of Herod, King  
of Judaea, a certain Priest named Zacharias,  
of the Course of Abja; and his Wife was  
of the Daughters of Aaron, and her Name  
was

**Luk. 1.1,** was *Elizabeth*, and they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

*Q. That proves sufficiently as to particular Persons; But what doth the Scripture intimate of this nature even of considerable Numbers?*

**Ephes. 2.** *A.* But God, who is rich in Mercy, for  
**4,5,6.** his great Love, wherewith he hath loved us, even when we were dead in Sin, hath quickened us together with Christ, and hath raised us up together and made us sit together in Heavenly Places in Christ Jesus.

**Hebr. 12.** - But ye are come unto Mount *Sion*, and  
**22,23.** unto the City of the Living God, the Heavenly *Jerusalem*, and to an Innumerable Company of Angels, to the General Assembly and Church of the First-born, which are written in Heaven; to God, the Judge of all, and to the Spirit of Just Men made perfect.

**Rev. 14.1,** And I looked, and lo a Lamb stood on  
**4.** Mount *Sion*, and with him an Hundred Forty and Four Thousand, having his Father's Name written in their Fore-head: These are they which were not defiled with Women; for they are Virgins: These are they which follow the Lamb whersoever he goeth:



goeth: These were redeemed from among Men, being the First Fruits unto God, and to the Lamb. And in their Mouth was found no Guile; for they are without Fault before the Throne of God.

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## CHAP. VIII.

### Concerning *Perseverance* and *Falling from GRACE.*

**Question.** *IS it enough for a Believer, to be sure that he hath once received true Grace? or is there any further Certainty requisite?*

*A.* Wherefore the rather, Brethren, <sup>2Pet. 1.</sup> give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall. <sup>10.</sup>

*Q.* *May one that hath received true Grace have Ground to fear, or suppose he can fall?*

*A.* But I keep under my Body, and <sup>1Cor. 9.</sup> bring it into Subjection, lest that by any <sup>27.</sup> Means when I have preached to others, I myself should be a Cast away.

*Q.* *That greatly contradicth the*  
*E* Doctrine

*Doctrine of such as say, Once in Grace, ever in Grace; But doth the Apostle Paul express this only out of an Humble Esteem of himself? or doth he judge or suppose the like of other Saints?*

Hebr. 4.  
12, 13. *A.* Take heed, Brethren, lest there be in any of you an Evil Heart of Unbelief, in departing from the Living God; But exhort one another daily, while it is called to day, lest any of you be hardened through the Deceitfulness of Sin.

Hebr. 4.  
11. Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief.

Hebr. 6.4  
5, 6. For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the Good Word of God, and the Powers of the World to come; If they shall fall away; to renew them again unto Repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame

Hebr. 12.  
15. Looking diligently, lest any man fail of the Grace of God; lest any Root of Bitterness springing up, trouble you, and thereby many be defiled.

*Q. Doth he speak this only by Suppositions*

or doth he assert it not only possible, but certain?

A. For the time will come, when they <sup>2Tim. 4.</sup> will not endure sound Doctrine; but after <sup>3.</sup> their own Lusts shall they heap to themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables.

*Q. Doth the Apostle even judge it necessary to guard such a one as his beloved Son, Timothy, against this Hazard?*

A. This Charge I commit unto thee, Son <sup>1Tim. 1.</sup> Timothy, according to the Prophecies <sup>18, 19.</sup> which went before on thee, that thou by them might war the good Warfare; Holding Faith in a good Conscience, which some having put away concerning Faith have made Shipwrack.

For the Love of Money is the Root of <sup>2Tim. 4.</sup> all Evil, which while some coveted after, <sup>10.</sup> they have erred from the Faith, and pierced themselves through with many Sorrows.

And their Word will eat, as doth a <sup>2Tim. 2.</sup> Canker, of whom is *Hymeneus* and *Philetus*, <sup>17, 18.</sup> who concerning the true Faith have erred; saying, That the Resurrection is past already; and overthrow the Faith of some.

*Q. Doth the Apostle any where express his*

*Fears of this as a thing that may happen to any number of People, who once truly received the Faith of Christ?*

Rom. 11.  
20.

A. Well, because of Unbelief they were broken off, and thou standest by Faith; be not High-minded, but fear.

1 Tim. 4.  
1.

Now, the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, &c.

1 Thess. 3  
5.

For this cause, when I could no longer forbear, I sent to know your Faith, lest by some means the Tempter have tempted you, and our Labour be in vain.

*Q. What is the Apostle Peter's Mind; does he judge that such as have known the right Way may forsake it?*

2 Pet. 2.  
14, 15, 18  
20, 21, 22

A. Cursed Children, which have forsaken the Righteous Way, and are gone astray, following the Way of *Balaam* the the Son of *Bezor* who loved the Wayes of Unrighteousness; but was rebuked for his Iniquity; the dumb Ass speaking with Man's Voice, forbad the Madnes of the Prophet. These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved forever. For when they speak great swelling Words of Vanity, they allure through the Lusts of the Flesh, through much Wantonness;

Wontonness; those that were clean escaped from them who live in Error: For if after they have escaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome the latter End is worse with them than the Beginning; for it had been better for them, not to have known the Way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them: But it is happened to them, according to the true Proverb, The Dog is turned to his Vomit and the Sow that was washed to her wallowing in the Mire.

*Q. Gives he any Cautions to them that stand, as supposing they may also fall?*

A. Ye therefore, Beloved, seeing ye <sup>2Pet. 3.</sup> know these Things before, beware, lest ye <sup>17.</sup> also being led away with the Error of the Wicked, fall from your own Stedfastness.

*Q. May a man be truly a Branch in Christ, or a real Member of his Body, and afterwards be cut off?*

A. If any Man abide not in me, he is <sup>Joh. 15. 6</sup> cast forth, as a Branch, and is withered.

*Q. May a Righteous Man then depart from his Righteousness?*

E 3

A. But

Ezek. 18. A. But when the Righteous Man turn-  
 26. & 33. eth away from his Righteousness, and  
 13. commits Iniquity, and dyeth in them, for  
 his Iniquity that he hath done shall he dye.

Q. *May a Believer come to such a Con-  
 dition in this Life, from which he cannot fall  
 away?*

Rev. 3. 12. A. Him that overcometh will I make  
 a Pillar in the Temple of my God, and he  
 shall go no more out; and I will write upon  
 him the Name of my God, and the Name  
 of the City of my God, which is *New  
 Jerusalem*, who cometh down out of  
 Heaven from my God; and will write  
 upon him my New Name.

Q. *May such an one come to be assured  
 that he is in this Condition?*

Rom. 8. A. For I am perswaded, that neither  
 38. 39. Death, nor Life, nor Angels, nor Principa-  
 lities, nor Powers, nor Things present, nor  
 Things to come, nor Heighth, nor Depth,  
 nor any other Creature shall be able to  
 separate us from the Love of God, which  
 is in Christ Jesus our Lord.

CHAP.



## CHAP. IX:

Concerning the Church and  
Ministry.

Question. **W**hat is the Church?

*A.* But if I tarry long, 1 Tim. 3. 15.  
that thou mayest know how thou oughtst  
to behave thy self in the House of God,  
which is the Church of the living God,  
the Pillar and Ground of Truth.

*Q* Who is the Head of the Church?

*A.* Who hath delivered us from the 1 Col. 1. 9  
and 2. 19.  
Power of Darkness, and hath translated us  
into the Kingdom of his dear Son; and he  
is the Head of the Body, the Church, from  
which all the Body by Joynts and Bands,  
having Nourishment ministred, and knit  
together, encreaseth with the Encrease of  
God.

*Q.* What kind of Persons make the  
Church.

*A.* Them that are sanctified in Christ 1 Cor. 1. 2  
Jesus.

And the Lord added to the Church daily A&S.  
such as should be saved. *Q.* Hath 47.

*Q. Hath not Christ appointed any Officers in the Church for the Work of the Ministry?*

*Ephes. 4. 8, 11, 12.* *A.* Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave Gifts unto Men; and he gave some Apostles, and some Prophets, & some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the Works of the Ministry, for the Edification of the Body of Christ.

*Q. What kind of Men should such as are Teachers and Overseers of the Church be?*

*1 Tim. 3. 2, 3, 4, 5, 6, 7.* *A.* A Bishop then must be blameless, the Husband of one Wife; vigilant, sober, of good Behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre; but Patient: not a Brawler, not covetous, one that ruleth well his own House, having his Children in Subjection with all Gravity (for if a Man know not how to rule his own House, how shall he take Care of the Church of God?) not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil: Moreover, he must have a good Report of them which are without, lest he fall into Reproach, and the Snare of the Devil.

For a Bishop must be blameless, as the Steward

Steward of God, not self-willed, not soon angry, not given to Wine, no Striker, not given to filthy Lucre, but a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate, holding fast the faithful Word, as he hath been taught, that he may be able by sound Doctrine, both to exhort and to convince the Gain-sayers.

Tit. 1. 7,  
8, 9.

*Q. What is incumbent upon such to do?*

*A.* Take heed therefore to your selves, and to all the Flock, over which the holy Ghost hath made you Overseers, to feed the Church of God.

Acts. 20.  
28.

The Elders which are among you, I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed, Feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Ensamples to the Flock.

1 Pet. 5.  
2, 3.

*Q. Though they be not to Lord over the Flock, yet is there not a Respect due to them in their Place?*

*A.* Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine.

1 Tim. 5.  
17.

*Q. Albeit*

*Q. Albeit then among true Christians every one that believeth is to have the Witness in himself, being perswaded in himself by the Spirit; yet is there not also a real Subjection to be to one another in the Lord?*

**1 Cor. 14. 32.** *A. The Spirits of the Prophets are subject to the Prophets.*

**Heb. 13. 17.** *Obeys them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you.*

**1 Thes. 5. 12, 13.** *And we beseech you, Brethren to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in Love, for their Works sake.*

**1 Pet. 5. 5.** *Likewise, ye younger, submit yourselves unto the Elder; yea, all of you be subject one to another, and be clothed with Humility; for God resisteth the Proud, and giveth Grace unto the Humble.*

*Q. How ought true Teachers to minister in the Church?*

**1 Pet. 4. 10, 11.** *A. As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any speak let him speak as*

Christian the Oracles of God : If any Man minister,  
him do it as of the Ability which God  
giveth, that God in all Things may be glori-  
fied, through Jesus Christ.

Q. I perceive then, that every true Minister  
of the Church of Christ is, to minister of  
the Gift and Grace of God, which he hath  
received: But some are of the Judgment,  
that natural Wisdom or Parts, and human  
Learning are the Qualification, which are of  
absolute Necessity for a Minister; but Grace  
they judge not to be so absolutely necessary, but  
that one may be a Minister without it; what  
saith the Scripture in this Case?

A. A Bishop must be sober, just, holy, Tit. 1.6,8  
temperate.

Q. Methinks it is impossible for a Man  
to be blameless, just, holy, sober and tempe-  
rate without the Grace of God: So that if  
these Qualifications be absolutely necessary,  
then surely, that without which a Man cannot  
be so qualified, must be necessary also: But  
what saith the Scripture, as to the Necessity  
of Natural Wisdom and human Learning?

A. Where is the Wise? where is the  
Scribe? where is the Disputer of this  
World? hath not God made foolish the  
Wisdom of this World? For after that in  
the Wisdom of God the World by  
Wisdom

1 Cor. 1. Wisdom knew not God, it pleased  
20, 21. by the Foolishness of preaching, to  
them that believe.

*Q. It seems then the Preachings of true Ministers are not gathered together wisdom and Learning: It hath been supposed that a Man must be greatly skilled in Learning, to make a good Sermon; what is the Apostle's Judgment in the Case.*

1 Cor. 1. A. For Christ sent me not to baptize  
17. but to preach the Gospel; not with Wisdom of Words, lest the Cross of Christ should be made of none Effect.

1 Cor. 2. 3 And I was with you in Weakness, and  
4, 5. in Fear and in much Trembling; and my Speech and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of God.

*Q. I perceive the Apostle layes far more Stress upon the Demonstration and Power of the Spirit in a Preacher, than upon human Literature; ought Ministers then to preach as the Spirit teacheth them?*

2 Cor. 2. A. Also we speak not in the Words  
13. which Man's Wisdom teacheth, but which the holy Ghost teacheth.

And



And they were all fill'd with the holy *Ads. 2. 4.*  
 Ghost, and began to speak as the Spirit  
 gave them Utterance.

*Q. Is it Christ then that speaketh in and  
 through his Ministers?*

*A. For it is not ye that speak, but the Mar. 10.*  
 Spirit of your Father, which speaketh in *20.*  
 you.

For it is not ye that speak, but the holy *Mark. 13.*  
 Ghost. *11.*

For the holy Ghost shall teach you in *Luk. 12.*  
 the same Hour, what ye ought to say. *12.*

Since ye seek a Proof of Christ speaking  
 in me, which to you-ward is not weak, but *2 Cor. 13.*  
 is mighty in you. *3.*

*Q. What is the Apostle's Mind of that hu-  
 man Learning, which some cry up so much,  
 and think so needful in a Minister?*

*A. Beware, lest any Man spoil you  
 through Philosophy and vain Deceit, after Col. 2. 8.*  
 the Tradition of Men, after the Rudiments  
 of the World, and not after Christ.

O Timothy, keep that which is com-  
 mitted to thy Truth, avoiding prophane *1 Tim. 6.*  
 and vain Babbling and Oppositions of *20.*  
 Science, falsely so called.

*Q. Though true Ministers speak not by  
 the natural Wisdom of Men; yet is their  
 Testimony altogether void of Wisdom?*

*A. How*

1 Cor. 2. 6

7.

*A.* Howbeit, we speak Wisdom among them that are perfect; yet not the Wisdom of this World, nor of the Prince of this World that came to nought; but we speak the Wisdom of God in a Mystery, even, the hidden Wisdom, which God ordained before the World to our Glory.

*Q.* What is the Reason that Man by natural Wisdom is not capable to minister the Things of God?

1 Cor. 2.

11, 14.

*A.* For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him? Even so the Things of God knoweth no Man but the Spirit of God: But the natural Man received not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.

*Q.* These Scriptures do sufficiently hold forth, that the true Call to the Ministry is from God; that which maketh a true Minister, is the Gift and Grace of God; that the true and effectual Preaching of a faithful Minister, is such, as is from the inward Teaching and Leading of the Spirit of God: But what say the Scriptures touching the Maintenance of Ministers?

Gal. 6. 6.

*A.* Let him that is taught in the Word, communicate unto him that teacheth in all good Things.

If

If we have sown unto you spiritual Things, is it a great Matter if we shall reap carnal Things? If others be Partakers of this Power over you, are not we rather? Nevertheless, we have not used this Power, but suffer all Things, lest we should hinder the Gospel of Christ: Do ye not know, that they which minister about holy Things, live of the Things of the Temple; and they which wait at the Altar; are partakers with the Altar; even so hath the Lord ordained, that they which preach the Gospel, shall live of the Gospel.

1 Cor. 9.  
11, 12, 13  
14.

For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corn; and the Laborer is worthy of his Reward.

1 Tim. 5.  
18.

*Q. I perceive by these Scriptures, that there lyeth an Obligation upon the Saints, to help with outward Things such as truly minister unto them spiritual; but this seems to be voluntary; ought not therefore true Ministers to preach, whether they be sure of this or not? What saith the Apostle of himself in this Case? and what adviseth he others?*

*A. But I have used none of these Things, neither have I written those things, that it should be so done unto me, for it were better for me to dye, then that any Man should make my Glorifying void; for though*

1Cor. 9. though I preach the Gospel; I have no  
 15, 16, 17 thing to glory of; for Necessity is laid upon  
 18. me, yea, Wo is unto me if I preach not  
 the Gospel: For if I do this Thing willingly I have a Reward; but if against my Will  
 a Dispensation of the Gospel is committed  
 unto me, what is my Reward then? Verily,  
 that when I preach the Gospel, I make  
 the Gospel of Christ without Charge, that  
 I abuse not my Power in the Gospel.

Act. 20. I have coveted no man's Silver, or Gold,  
 33, 34, 35 or Apparel; yea, ye your selves know that  
 these Hands have ministered unto my  
 Necessities, and to them that were with  
 me. I have shewed you all things, how that  
 so Labouring ye ought to import the  
 Weak, and to remember the Works of  
 the Lord Jesus, how he said, It is more  
 blessed to give, than to receive.

*Q. Its observable that the Apost'le every  
 where makes Special mention among the  
 Qualifications of Teachers, that they be  
 not given to Filthy Lucre; What ought we  
 then to think of these Teachers as will not  
 preach without Hire; yea, that will by Violence  
 take from? those who receive no Spirituals  
 from them? Are they like to be the  
 Ministers of Christ? or what else saith the  
 Scripture of such?*

*A. Yea,*

*A* Yea, they are greedy Dogs, which can never have enough; and they are Shepherds that cannot understand; they all look to their own Way, every one for his Gain from his Quarter. Isa. 56. 11

Son of Man, Propheſie againſt the Shepherds of *Iſrael*, Propheſie, and ſay unto them, Thus ſaith the Lord God unto the Shepherds, Wo be the Shepherds of *Iſrael*, that do feed themſelves: Should not the Shepherds feed the Flock? Ye eat the Fat, Ezck. 34. and ye cloath you with the Wooll, ye kill 2, 3, 8. them that are fed; but ye feed not the Flock.

As I live, ſaith the Lord God, Surely be-  
 cauſe my Flock became a Prey, and my  
 Flock became Meat to every Beaſt of the  
 Field, becauſe there was no Shepherd:  
 Neither did my Shepherds ſearch for my  
 Flock; but the Shepherds fed themſelves, Mic. 3. 5  
 and fed not my Flock. 11.

Thus ſaith the Lord concerning the  
 Prophets that make my People Err, that  
 bite with their Teeth, and cry *Peace*; and  
 he that puts not into their Mouthes, they  
 even prepare War againſt him: The Heads  
 thereof judge for Reward, and the Priests  
 thereof Teach for Hire, and the Prophets  
 thereof divine for Money; yet will they  
 lean upon the Lord, and ſay, Is not the Lord  
 F amongſt

amongst us? None Evil can come upon us.

*Q. These are plain Testimonies from the Prophets; Are there none such from the Apostles?*

1 Tim. 6. 5, 6, 7, 8, 9, 10. A. Perverse Disputings of men of Corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness: from such with-draw thy self; But Godliness with Contentment is great Gain. For we brought nothing into the World, and it is certain we can carry nothing out; and having Food and Rayment, let us therewith be content. But they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition; For the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.

2 Tim. 3. 2. For Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphe-mers, Disobedient to Parents, Unthankful, Unholy.

Tit. 1. 10. 11. For there are many unruly and vain Talkers and Deceivers, especially they of the Circumcision, whose Mouthes must be stop'd; who subvert whole Houses, teaching things which they ought not for Filthy Lucres sake. But



But there were False Prophets also 2Pet. 2.1  
among the People, even as there shall be 2, 3, 1 4  
False Teachers among you, who privily 15  
shall bring in Damnable Heresies, even  
denying the Lord that bought them, and  
bring upon themselves swift Destruction;  
And many shall follow their Pernicious  
Wayes, by reason of whom the way of  
Truth shall be Evil-spoken of. And through  
Covetousness shall they with feigned  
Words make Merchandize of you; whose  
Judgment now of a long time lingereth  
not, and their Damnation slumbereth not:  
Having Eyes full of Adultery, and that  
cannot cease from Sin, beguiling unstable  
Souls; an Heart they have exercised with  
Covetous practices. Cursed Children,  
which have forsaken the Right Way, and  
are gone astray, following the way of *Ba-*  
*laam*, the Son of *Bozor*, who loved the  
Wayes of Unrighteousness.

Wo unto them; for they have gone in  
the Way of *Cain*, and run greedily after Jude. 11, 16.  
the Error of *Balaam* for Reward, and pe-  
rished in the Gain-saying of *Corah*: These  
are Murmurers, Complainers, walking  
after their own Lust; and their Mouth  
speaketh Great Swelling Words, having  
mens Persons in Admiration because of  
Advantage.

*Q. Ought there to be any Order in the Church of God*

1 Cor. 14. 40. *A. Let all things be done decently, and in Order.*

*Q. What Good Order is prescribed in the Church concerning Preachers? Is it fit that only one or two speak, or many more, if moved thereto?*

1 Cor. 14. 30, 31, 32, 33. *A. If any thing be revealed to another that sitteth by, let the first hold his Peace; For ye may all prophesie one by one, that all may learn, and that all may be comforted. And the Spirits of the Prophets are subject to the Prophets; for God is not the Author of Confusion, but of Peace, as in all the Church of the Saints.*

*Q. Is there any Promise that Daughters as well as Sons shall Prophecie under the Gospel?*

Joel. 2. 28. *A. And it shall come to pass afterwards, that I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie; your Old Men shall dream Dreams, your Young Men shall see Visions.*

*Q. Is that Promise fulfilled, and to be fulfilled?*

Acts. 16. 17. *A. But this is that which was spoken by the Prophet Joel, And it shall come to pass in*

in the last dayes ( saith God ) I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie; and your Young Men shall see Visions, and your Old Men shall dream Dreams.

*Q. Is there any such Instance of old in the Scripture ?*

*A.* And the same Man had four Daughters, Virgins, which did prophesie. Acts. 21. 9.

*Q. But may all Women speak; or are any commanded to keep Silence in the Church ?*

*A.* Let your Women keep Silence in the Church; for it is not permitted unto them to speak: but they are commanded to be under Obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at Home; for it is a Shame for Women to speak in the Church. 1 Cor. 14. 34-35.

Let the Woman learn in Silence with all Subjection. But I suffer not a Woman to teach, or usurp Authority over the Man; but to be in Silence. 1 Tim. 2. 11, 12.

*Q. The first of these seems only to relate to Women that have Husbands; What comes of them that have none ? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man; Hath this no Limitation ? Doth not the same Apo-*

*ſhe give Directions how Women that ſpeak ſhould behave themſelves in the Church?*

1 Cor. 11.  
4, 5.

*A* Every man Praying or Propheſying, having his Head covered, diſhonoureth his Head : But every Woman that Prayeth or Propheſieth with her Head uncovered, diſhonoureth her Head ; for that is even all one as if ſhe were ſhaven.

## CHAP. X.

### Concerning *Worſhip*.

Question. **W** *Hat is the Worſhip that is Acceptable to God?*

John. 4.  
23, 24.

*A.* But the Hour, cometh, and now is, when the True Worſhippers ſhall worſhip the Father in Spirit and in Truth ; for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.

*Q. Seeing Prayer is a part of worſhip, when ought we to Pray?*

Luk. 18. 1

*A.* And he ſpeak a Parable unto them to this End, That men ought alwayes to pray, and not to faint.

1 Theſſ. 5.  
17.

Pray without ceaſing.

*Q. Doth*

*Q. Doth God hear the Prayers of all that call upon him ?*

*A. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.* Isa. 145. 18.

For there is no Difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him Rom. 10. 12.

*Q. Hath God no respect to the Manner of Calling upon him ?*

*A. The Lord is nigh to all them that call upon him, to all that call upon him in Truth.* Psal. 145. 18.

The Lord is far from the Wicked; but he heareth the Prayer of the Righteous. Prov. 15. 29.

Now we know, that God heareth not Sinners; but if any man be a Worshipper of God, and doth his Will, him he heareth. John. 9. 38

And this is the Confidence that we have in him, that if we ask any thing, according to his Will, he heareth us. 1 John. 5. 14.

*Q. After what Manner doth the Apostle then declare he will Pray?*

*A. What is it then? I will pray with the Spirit, and I will pray with the Understanding also; I will sing with the Spirit, and I will sing with the Understanding also.* 1 Cor. 14. 15.

*Q. Must we then pray alwayes in the Spirit ?*

Ephes. 6.  
18.

*A.* Praying alwayes, with all Prayer and Supplication in the Spirit, and Watching thereunto with all Perseverance and Supplication for all Saints.

*Q.* Since we are commanded to pray always in it, can we do it of our selves without the Help thereof?

Rom. 8.  
26, 27.

*A.* Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God.

*Q.* I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether unprofitable; may not a man truly utter these things that are Spiritual, without the Spirit's Assistance?

1 Cor. 12.  
3.

*A.* Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus *Accursed*; and that no man can say, that Jesus is the *Lord*, but the Holy Ghost.

*Q.* That is strange: It seems the Spirit is much more necessary than many called Christians suppose it to be; some of which can scarce



scarcely give a good Account, whether they have it, or want it : But if a man speak things true upon the Matter, are they not true as from him, if spoken without the Spirit ?

A. And though they say, The Lord Jer. 3.2. liveth, surely they swear falsely.

Q. It is apparent from all these Scriptures, that the True Worship of God is in Spirit ; and as it is not limited to a certain place, neither to any certain time, what shall we think of them that plead for the Observation of certain Dayes ?

A. But now, after that ye have known Gal. 4.9, God, or rather, are known of God, how 10.11. turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage : Ye observe Dayes and Moneths, and Times, and Years ; I am afraid of you, lest I have bestowed upon you Labour in vain.

Let no man therefore judge you in Meat or Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of things to come ; but the Body is of Christ. Cor. 2.16, 17.

Q. Seeing it is so, may not some Christians as lawfully esteem all Dayes alike, as others may esteem some Dayes above another ? What Rule giveth the Apostle in this Case ?

A. One

Rom. 14.  
5,6.

*A.* One man esteemeth one Day above another, another esteemeth every Day alike; let every man be fully perswaded in his own Mind: He that regardeth a Day regardeth it unto the Lord: and he that regardeth not the Day to the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not to the Lord, he eateth not, and giveth God Thanks.

*Q.* But is it not convenient and necessary, that there be a Day set apart to Meet and Worship God in? Did not the Apostles and Primitive Christians use to meet upon the First Day of the Week, to make their Collections, and to Worship?

1 Cor. 16.  
1.

*A.* Now concerning the Collection for the Saints, as I have given Order to the Churches of *Galatia*, even so do ye upon the First Day of the week: Let every one of you lay by him in store, as God hath prosper'd him, that there be no Gatherings when I come.

## CHAP. XI:

Concerning *Baptism*, and  
*Bread and Wine.*

Question. **H**ow many *BAPTISMS*  
are there?

*A.* One Lord, One Faith, One Baptism, Ephes. 4.

*Q.* What is this Baptism?

5.

1 Pet. 3.

21, 22.

*A.* The like Figure, whereunto even Baptism doth now save us: not the putting away the Filth of the Flesh; but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers, being made subject unto him.

*Q.* What saith John the Baptist of Christ's Baptism? how distinguisheth he it from his?

*A.* I indeed baptize you with Water Mat. 3. 11  
unto Repentance; but he that cometh  
after me, is Mightier then I, whose Shoes  
I am

I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.

*Q. Doth not Christ so distinguish it also*  
 A&S. 1.4,5 *A. And being assembled together with them, commanded them, That they should not depart from Jerusalem; but wait for the Promise of the Father, which, saith he ye have heard of me: For John truly baptized with Water; but ye shall be baptized with the Holy Ghost not many dayes hence.*

*Q. Doth not the Apostle Peter also observe this?*

A&S. 11.  
 15,16. *A. And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning; Then remembred I the Word of the Lord, how, that he said, John indeed baptized with Water; but ye shall be baptized with the Holy Ghost.*

*Q. Then it seems John's Baptism must pass away, that Christ's may take place; because John must decrease, that Christ may increase?*

*A. He must increase, but I must decrease.*  
 John. 30.  
 30.

*Q. I perceive then, many may be sprinkled with and dipped and baptized in Water, and yet not truly baptized with the Baptism of Christ? What are the real Effects in such as*  
 are

are truly baptized with the Baptism of Christ?

A. Know ye not, that so many of us Rom. 6.3 as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.

For as many of you as have been baptized into Christ, have put on Christ. Gal. 2.27

Buried with him in Baptism, wherein Col. 2.12 also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the Dead.

Q. I perceive there was a Baptism of Water, which was John's Baptism, and is therefore by John himself contra-distinguished from Christ's: Was there not likewise something of the like nature appointed by Christ to his Disciples, of eating Bread, and drinking Wine in Remembrance of him?

A. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat; this is my Body, which is broken 1 Cor. 11. 23, 24, 25

broken for you; this do in in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me.

*Q. How long was this to continue?*

*A.* For, as often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come.

*Q. Did Christ promise to come again to his Disciples?*

*A.* I will not leave you Comfortless; I will come to you. Jesus answered, and said unto him, if a man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our Abode with him.

*Q. Was this an Inward Coming?*

*A.* At that Day ye shall know, that I am in my Father, and ye in me, and I in you.

*Q. But it would seem this was even practised by the Church of Corinth, after Christ was come inwardly; Was it so that there were certain Appointments positively commanded, yea and Zealously and Conscientiously practised by the Saints of Old, which were not of perpetual Continuance, nor yet now needful to be practised in the Church?*

*A.* If



A. If then your Lord and Master have washed your Feet, ye also ought to wash one another's Feet, For I have given you an Example, that ye should do as I have done to you. John. 13. 14. 15.

For it seemed good to the Holy Ghost and to us, to lay upon you no greater Burden than these necessary things, That ye abstain from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication; from which if ye keep your selves, ye shall do well; farewell. Acts. 15. 28. 29.

Is any man sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord. Jam. 5. 14

*Q. These commands are no less positive than the other, yea, some of them are asserted in the very Sense of the Holy Ghost, as no less necessary than abstaining from Fornication; and yet the generality of Protestants have laid them aside, as not of perpetual Continuance: But what other Scriptures are there, to shew that it is not Necessary, that of Bread and Wine to Continue?*

A. For the Kingdom of God is not Meat and Drink; but Righteousness, and Peace, and Joy in the Holy Ghost. Rom. 14. 17.

Let

Col. 2. 16.

20, 21, 22.

Let no man therefore judge you in meat or in Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Days: Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances (touch not, taste not, handle not, which all are to perish with the Using) after the Commandments and Doctrines of Men?

*Q. These Scriptures are very plain, and say as much for the abolishing of this, as is any Necessary, as ought can be alledged for the former, But what is the Bread then wherewith the Saints are to be nourished?*

*A.* Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that Bread from Heaven; but my Father giveth you the True Bread from Heaven; for the Bread of God is he which comes down from Heaven, and giveth Life unto the World. Then said they unto him, Lord, evermore give us this Bread. And Jesus said unto them, I am the Bread of Life; he that cometh to me, shall never Hunger; and he that believeth on me, shall never Thirst. I am that Bread of Life: Your Fathers did eat Manna in the Wilderness, and are Dead; This is the Bread which

you which cometh down from Heaven, that  
 a man may eat thereof, and not dye. I am  
 the Living Bread which came down from  
 Heaven; If any man eat of this Bread, he  
 shall live forever: and the Bread that I  
 will give him, is my Flesh, which I will  
 give for the Life of the World. The *Jews*  
 therefore strove amongst themselves, say-  
 ing, How can this man give us his Flesh to  
 eat? Then Jesus said unto them, Verily,  
 verily, I say unto you, Except ye eat the  
 Flesh of the Son of Man, and drink his  
 Blood, ye have no Life in you: Whoso  
 eateth my Flesh, and drinketh my Blood,  
 hath Eternal Life, and I will raise him up  
 at the Last Day; For my Flesh is Meat in-  
 deed, and my Blood is Drink indeed. He  
 that eateth my Flesh and drinketh my  
 Blood, dwelleth in me, and I in him. As  
 the Living Father hath sent me, and I live  
 by the Father, so he that eateth me, even  
 he shall live by me. This is that Bread  
 which came down from Heaven; not as  
 your Fathers did eat Manna, and are dead:  
 He that eateth of this Bread shall live for-  
 ever.

John. 6.

32, 33, 34

35, 48, 49

50, 51, 52

53, 54, 55

56, 57, 58

G

CHAP.

## CHAP. XII.

Concerning the *Life of a Christian* in general, *what* and *how* it ought to be in this World.

Question. **W**hat is True RELIGION?

Jam. 1. 27 A. Pure Religion and undefiled is this, To visit the Fatherless and the Widow in their Affliction, and to keep himself unspotted from the World.

Q. What is required of man?

Mich. 6. 8 A. He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?

Isa 66. 2 But to this man will I look, even to him that is pure, and of a contrite Spirit, and trembles at my Word.

Q. Doth God then require People to be Quakers, to tremble at his Word? was there any such among the Saints of old?

A. Then

A. Then were assembled unto me Ezra.9.4  
every one that trembled at the Words of  
the God of Israel.

Now therefore let us make a Covenant Ezra.10.  
with our God, to put away all the Wives, 3.  
and such as are born of them, according  
to the Counsel of my Lord; and of those  
that tremble at the Commandment of  
our God.

*Q. It seems Ezra loved well, and had a  
high Esteem of Quakers, since he would have  
their Counsel followed: Do any other of the  
Prophets point out Quakers or Tremblers, as  
God's People.*

A. Hear the Word of the Lord, ye Jer.66.5.  
that tremble at his Word: Your Brethren  
that hated you, that cast you out for my  
Names sake, said, Let the Lord be glorifi-  
ed; but he shall appear to your Joy, and  
they shall be ashamed.

And it shall be to me a Name of Joy, a Jer.33.9  
Praise and an Honour before all the Nati-  
ons of the Earth, which shall hear all the  
Good that I do unto them, and they shall  
fear and tremble, for all the Goodness and  
for all the Prosperity that I procure unto  
it.

*Q. The Prophets promise good Things  
there to Quakers; what becometh of these*

that tremble not, and are not such

Jer. 5. 21,  
22.

A. Hear now this, O foolish People, and without Understanding, which have Eyes, and see not, which have Ears, and hear not, fear ye not me? saith the Lord; will ye not tremble at my Presence &c.?

*Q. Are then all God's Children Quakers, and are we commanded to quake or tremble, in order to our Salvation, both under the Law, and now under the Gospel?*

Psal. 2. 11

A. Serve the Lord with Fear, and rejoyce with trembling.

Dan. 6. 26

I make a Decree, that in every Dominion of my Kingdom, Men fear and tremble before the God of Daniel; for he is the living God, and stedfast forever.

Phil. 2. 12

Work out your own Salvation with Fear and Trembling.

*Q. What be the chief Commandments?*

Mat. 22.

37, 38,  
39, 40.

A. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: This is the first and great Commandment; and the second is like unto it, Thou shalt love thy Neighbour as thy self: On these two Commandments hang all the Law and Prophets.

*Q. What ought a Christian to seek after in the first Place?*

Mat. 6. 33

A. Seek ye first the Kingdom of God and



and his Righteousness, and all these Things shall be added unto you.

*Q. How ought Christians to behave in this World?*

A. But this I say, Brethren, the Time is short: It remaineth, That both they that have Wives be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this World, as not abusing it; for the Fashion of this World passeth away. 1Cor. 7. 29,30,31

*Q. What saith the Apostle Paul further, as that which is fit for Christian Men and Women to be found in?*

A. I will therefore, that Men pray every where, lifting up holy Hands without Wrath and Doubting: In like Manner also, that Women adorn themselves in modest Apparel, with Shamefastness and Sobriety; not with brodered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works. 1Tim. 2. 8,9,10

*Q. I observe, the Apostle is much against the Vanity and Superfluity of Cloathes among Christians; what saith Peter to this?*

A. Whose Adorning, let it not be that outward Adorning of Plating the Hair, 1Pet. 3. 3, 4.

Hair, of wearing of Gold, or of putting on of Apparel : But let it be the hidden Man of the Heart, in that which is not corruptible; even, the Ornament of a meek, quiet Spirit, which is in the Sight of God of great Price.

*Q. The Apostle is very plain there; but what saith the Scripture, as to Respect of Persons among Christians?*

Jam. 2. 1,  
2, 3, 4, 5, 6  
7, 8, 9.

A. My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory with Respect of Persons: for if there come unto your Assembly a Man with a Gold Ring in goodly Apparel; and there come in also a poor Man in vile Rayment; but ye have Respect to him that weareth the gay Cloathing, and say unto him, sit thou here in a good Place; and say to the poor stand thou there, or sit here under my Foot-stool: Are you not then partial in your selves, and are become Judges of evil Thoughts? Hearken my beloved Brethren; hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him; but ye have despised the poor. Do not rich Men oppress you and draw you before the Judgment-Seat. Do they not blaspheme that worthy Name

by the which ye are called ? If ye fulfil the the royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well ; but if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors.

*Q Though that be indeed sufficient to reprove the different Ranks among Christians upon the Account of Riches or Birth; yet is there not a relative Respect among Christians as betwixt Master and Servants: what Admonitions gives the Apostle in this Case?*

A. Servants, be obedient to them that Ephes. 6. are your Masters, according to the Flesh, 5, 6, 7, 8, 9 with Fear and Trembling, in Singleness of your Heart, as unto Christ, not with Eye-Service, as Men-Pleasers; but as the Servants of Christ, doing the Will of God from the Heart; with Good-will doing Service; as to the Lord, and not to Men; knowing that whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bound or free. And ye Masters, do the same Things unto them, forbearing Threatning, knowing that your Master also is in Heaven; neither is there Respect of Persons with him.

Servants, obey in all things your Masters, according to the Flesh; not

Col. 3. 22, 23, 24, 25. with Eye-Service, as Men-pleasers, but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men, knowing, that of the Lord ye shall receive the Reward of the Inheritance; for ye serve the Lord Christ: But he that doth Wrong shall receive for the Wrong which he hath done; and there is no Respect of Persons.

Col. 4. 1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

1 Tim. 6. 1, 2. Let as many Servants as are under the Yoak count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed: And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them Service, because they are faithful and beloved, Partakers of the Benefit; these Things teach and exhort.

Tim. 2. 9. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again, not purloining; but shewing all good Fidelity, that they may adorn the Doctrine of God in all Things.

Servants,

Servants, be subject to your Masters 1 Pet. 2.  
 with all Fear, not only to the good and 18.19,20  
 gentile; but also to the froward; for this 21.  
 is Thank-worthy, if a Man for Conscience  
 towards God endure Grievs, suffering  
 wrongfully: For what Glory is it, if when  
 ye be buffeted for your Faults, ye shall  
 take it patiently; but if when ye do well,  
 and suffer for it, ye take it patiently, this  
 is acceptable with God; for even hereunto  
 were ye called, because Christ also suffered  
 for us, leaving us an Example, that ye  
 should follow his Steps.

*Q. What good Admonitions gives the  
 Scripture as to the Relation betwixt Parents  
 and Children?*

A. Children, obey your Parents in the Ephes. 5.  
 Lord; for this is right: honour thy Father 1,2,3,4.  
 and thy Mother ( which is the first Com-  
 mandment with Promise ) that it may be  
 well with thee, and thou may'st live long  
 on the Earth. And ye Fathers, provoke  
 not your Children to Wrath; but bring  
 them up in the Nurture and Admonition of  
 the Lord.

Children, obey your Parents in all Col. 3.20  
 Things; for this is well-pleasing unto the 21.  
 Lord. Fathers, provoke not your Children  
 to Anger, lest they be discouraged.

*Q. What*

*Q. What between Husbands and Wives?*

Ephes. 4.

22, 23, 24

25, 28, 31

33.

A. Wives, submit your selves unto your own Husbands, as unto the Lord ; for the Husband is the Head of the Wife, even as Christ is the Head of the Church, and he is the Saviour of the Body : Therefore, as the Church is subject unto Christ ; so let the Wives be to their own Husbands in every thing; Husbands, love your Wives, even as Christ lov'd the Church and gave himself for it, so ought men to love their Wives as their own Bodies: he that loveth his Wife, loveth himself; for this Cause shall a Man leave his Father and Mother, and shall be joyned unto his Wife, and they two shall be one Flesh: Nevertheless, let every one of you in particular so love his wife, even as himself; and the Wife see that she reverence her Husband.

Col. 3. 19.

Husbands, love your Wives, and be not bitter against them.

1 Pet. 3. 1

2, 7.

Likewise ye Wives, be subject to your own Husbands, that if any obey not the word, they also may without the word be won by the Conversation of the Wives, while they behold your Chast Conversation coupled with Fear. Likewise ye Husbands, dwell with them according to Know-



Knowledge, giving Honour unto the Wife, as unto the weaker Vessel, and as being Heirs together of the Grace of Life, that your Prayers be not hindred.

*Q. What is the Armour of a true Christian? and wherewith ought he to wrestle?*

A. Put on the whole Armour of God, Ephes. 6. that ye may be able to stand against the Wiles of the Devil; for we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places; wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil Day, and having done all, to stand. Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace; above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked One; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

*Q. What are Christians Weapons? and for what End?*

A. For though we walk in the Flesh, 2Cor. 10. do 3, 4, 5.

do not war after the Flesh ; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations and every high thing, that exalteth it self against the Knowledge of God ; and bringing in to Captivity every Thought to the Obedience of Christ.

*Q. Ought Strife and Envy to be among Christians?*

Jam. 3. A. Who is a wise Man, and endued  
13, 14, 15 with Knowledge amongst you ? Let him  
16, 17, 18 shew out of a good Conversation his Works with Meekness of Wisdom: But if ye have bitter Envy and Strife in your Hearts, glory not, and lye not against the Truth: This Wisdom descendeth not from above ; but is Earthly, Sensual, Devilish ; for where Envy and Strife is there is Confusion and every evil Work: But the Wisdom that is from above is first pure, then peaceable and easie to be intreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy: And the Fruit of Righteousness is sown in Peace of them that make Peace.

*Q. Ought Wars to be among Christians ?  
from whence proceed they ?*

*A. From*

*A.* Form whence come Wars and Fight - *Jam. 4. 1,*  
ings among you? Come they not hence,  
even from your Lusts, that war in your  
Members: Ye lust, and have not; ye kill,  
and desire to have, and cannot obtain; ye  
fight and war, yet ye have not, because ye  
ask not.

*Q. What saith Christ, even of defensive  
War?*

*A.* But I say unto you, that ye resist not *Mat. 5. 39*  
Evil; but whosoever shall smite thee on  
thy right Cheek, turn to him the other  
also.

But I say unto you which hear, Love *Luk. 6. 27*  
your Enemies; do Good to them which  
hate you; bless them that curse you, and  
pray for them, which despightfully use  
you; and unto him that smiteth thee on  
the one Cheek, offer also the other; and  
him that taketh away thy Cloak, forbid  
not to take thy Coat also.

*Q. What say the Apostles?*

*A.* Recompence to no Man Evil for *Rom. 12.*  
Evil. *17.*

Not rendering Evil for Evil, or Railing  
for Railing; but contrary-wise, Blessing;  
knowing that ye are thereunto called, that  
ye should inherit a Blessing *1 Pet. 3. 9.*

See that none render Evil for Evil unto *1 Thes. 5.*  
any *13.*

any Man; but ever follow that which is good, both among your selves, and to all Men.

*Q. It was lawful of old to swear; and an Oath for Confirmation was to them an End of all Strife: It is not Lawful for Christians also to swear?*

Mat. 5. 33  
34, 35, 36  
37.

*A.* Again, ye have heard, that it hath been said by them of old time, Thou shalt not forswear thy self; but shalt perform unto the Lord thine Oathes: But I say unto you, Swear not at all, neither by Heaven, for it is God's Throne: nor by the Earth, for it is his Footstool; neither by *Jerusalem*, for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black; but let your Communication be Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of Evil.

Jam. 5. 12

But above all things my Brethren swear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation.

*Q. Is it fit for Christians or Believers to receive Carnal and Worldly Honour of from another?*

*A.* Hon

*A.* How can ye believe which receive<sup>e</sup> Joh. 5. 44  
Honour one of another, and seek not the<sup>e</sup>  
Honour that cometh from God only.

*Q.* Doth God allow us to give flattering  
Titles to Men?

*A.* Let me not, I pray you, accept any Job. 32.  
Man's Person: neither let me give flatter- 21, 22.  
ing Titles unto Man; for I know not to  
give flattering Titles, in so doing my Mak-  
er would soon take me away.

*Q.* What should we say to such as quarrel  
us for speaking proper sound Words, as Thou  
to one, You to many; which is Christ and  
the Saints Language in the Scripture?

*A.* If any Man teach otherwise, and 1 Tim. 6.  
consent not to wholesom Words, even 3, 4  
the Words of our Lord Jesus Christ, and  
to the Doctrine which is according to  
Godliness, he is proud; knowing nothing,  
but doting about Questions and Strifes of  
Words, whereof cometh Envy, Strife,  
Railings, Evil Surmisings.

Hold fast the Form of sound Words, 2 Tim. 1.  
which thou hast heard of me in Faith and 13.  
Love, which is in Christ Jesu<sup>s</sup>.

*A.* What is the great Commandment giv-  
en by Christ to his Disciples, as that which  
even declareth them to be such, and is also  
pressed by his Apostles?

*A.* A new

Joh. 13.  
34, 35. &  
15. 12, 17

*A.* A new Commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another; by this shall all men know that ye are my Disciples, if ye have Love to one another. This is my Commandment, that ye love one another, as I have loved you: These things I command you that ye love one another.

Ephes. 5.  
1, 2.

Be ye therefore Followers of God, as dear Children; and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God, for a sweet smelling Savour.

1 Joh. 4.  
20, 21.

If any Man say, I love God, and hateth his Brother, he is a Lyar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath nor seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also.

*Q.* Is Humility very needful to Christians? what like must we be ere we can enter the Kingdom?

Mat. 18.  
3, 4.

*A.* And said, verily, verily, I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall humble himself as this

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little Child, the same is greatest in the Kingdom of Heaven.

*Q. Ought Christians to Lord over one another? What Rule giveth Christ in this Case?*

A. But Jesus called them unto him, and said, Ye know that the Princes of the *Mat. 20. 25, 26, 27* Gentiles exercise Dominion over them; *28.* and they that are great, exercise Authority upon them: but it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your Servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.

*Q. How then are Christians in this World?*

A. Behold, I send you forth, as Sheep *Mat. 10* in the midst of Wolves; be ye therefore *16.* wise as Serpents, and harmless as Doves.

Go your wayes; behold, I send you forth as Lambs among Wolves. *Luk. 10. 3*

*Q. Are we then to expect Afflictions and Persecutions here?*

A. And ye shall be hated of all Men for *Mat. 10. 22.* my Names sake; but he that endureth to *Mark. 13.* the End shall be saved.

And ye shall be hated of all Men for my *13. Luk. 21. 17.* Names sake. H

Joh. 15.  
18, 19. If the world hate you, ye know that it hated me before it hated you: if ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

Joh. 16.  
33. These Things I have spoken unto you, that ye might have Peace; in the World ye shall have Tribulation; but be of good Cheer, I have overcome the World.

2Tim. 3. Jesus, shall suffer Persecution.

12. *Q. Ought we then to fear Persecution?*

Mat. 3. 10.  
28. *A.* Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy both Soul and Body in Hell.

And I say unto you, my Friends, be not afraid of them that kill the Body, and after that have no more that they can do: But I will fore-warn you, whom ye shall fear; fear him which after he hath killed, hath Power to cast into Hell; yea, I say unto you, fear him.

*Q. What Advantage is to them that suffer Persecution cheerfully, and Hazard to them that shun it?*

*A.* Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven. But

But if ye suffer for Righteousness sake, 1 Pet.  
happy are ye; and be not afraid of their 3-4  
Terror, neither be troubled.

Whosoever therefore shall confess me Mar. 10.  
before Men, him will I confess also before 32,33,37  
my Father which is in Heaven; but whoso- 38,39.  
ever shall deny me before Men, him will I  
also deny before my Father which is in  
Heaven: He that loveth Father or Mother,  
more than me is not worthy of me; and  
he that taketh not his Cross, and follow-  
eth after me, is not worthy of me: He  
that findeth his Life shall lose it; and he  
that loseth his Life for my sake shall find it.

Also I say unto you, Whosoever shall Luk. 12  
confess me before Men, him shall the Son 8,9.  
of Man also confess before the Angels of  
God; but he that denyeth me before Men,  
shall be denied before the Angels of  
God.

Then said Jesus unto his Disciples, If Mat. 16.  
any Man will come after me, let him de- 24,25.  
ny himself, and take up his Cross, and fol-  
low me; for whosoever will save his Life  
shall lose it, and whosoever will lose  
his Life for my sake shall find it.

If we suffer, we shall also reign with him; 2 Tim. 2  
if we deny him, he also will deny us. 12.

If any come to me, and hate not his Luk. 14.  
Father 26.

Father and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own Life, he cannot be my Disciple.

Luk. 9. 23, 24. And he said to them all, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me; for whosoever will save his Life shall lose it; but whosoever will lose his Life for my sake the same shall save it.

Luk. 8. 34, 35. And when he had called the People to him, with his Disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his Cross, and follow me; for whosoever will save his Life, shall lose it; but whosoever shall lose his Life for my sake and the Gospels, the same shall save it,

*Q. There is nothing more certain, according to those Scriptures, than that Christians must suffer Persecution in this World, even in their Persons and Estates: But shall they not also suffer in their good Names, in being accounted Blasphemers, Hereticks and Deceivers?*

Mat. 10. 24, 25. A. The Disciple is not above his Master, nor the Servant above his Lord; It is enough for the Disciple that he be as his Master, and the Servants as his Lord: If they have called the Master of the House

*Beelze-*

*but* : how much more shall they call them of his Household.

Blessed are ye when Men shall revile Mat. 5. 11  
you, and persecute you, and shall say all  
manner of Evil against you falsely for my  
sake.

Then they suborned Men, which said, Act. 6. 11  
We have heard him speak blasphemous 12.  
Words against *Moses*, and against God :  
And they stirred up the People, and the  
Elders, and the Scribes ; and came upon  
him and caught him, and brought him to  
the Counsel.

And when they found them not, they Act. 17. 6  
drew *Jason* and certain Brethren unto the  
Rulers of the City, crying, These that have  
turned the World upside down, are come  
hither also.

But this I confesse unto thee, that after Act. 24. 14.  
the Way which they call Heresie, so wor-  
ship I the God of my Fathers, believing all  
things which are written in the Law and  
the Prophets.

Being defamed, we entreat : we are 1 Cor. 4. 13.  
made as Filth of the World, and are the  
Offscouring of all things unto this Day.

By Honour and Dishonour, by Evil 1 Cor. 6. 8  
Report and Good Report, as Deceivers,  
and yet true.

*Q. It is easily apparent from what is mentioned, that Christians are to expect Persecution and Tribulation; and that they are alwayes the Sheep, and never the Woolves; the Persecuted, and never the Persecutors; the Afflicted, and not the Afflictors; the Reproached, and not the Reproachers: Is it not fit then that Christians be so far from prosecuting others, that they ought to pray for the Persecutors? is this Christ's Command?*

Mat. 5. 44

*A. But I say unto you, Love your Enemies; Bless them that Curse you, do Good to them that hate you, and Pray for them which despightfully use you and persecute you.*

Luk. 23.

34.

*Q. Was this Christ's own Practice?*  
*A. Then said Jesus, Father, forgive them; for they know not what they do, &c.*

1 Pet. 2.

21, 22, 23

*Q. Is Christ herein to be our Example?*  
*A. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps, who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled, not again; when he suffered, he threatned not, but committed himself unto him that judgeth righteously.*

*Q. Is there an Instance of any Saints in*  
*Scrip-*



*Scriptures, who followed his Example herein?*

*A.* And he kneel'd down, and cried with a loud voice, Lord, Lay not this Sin to their Charge, &c.

Acts. 7.  
60.

*Q.* It appears by all these Scriptures, that Christianity consisteth in the Exercise of Fear and Trembling, Humility, Patience, and Self Denial; What ought we then to think of such who place much of their Religion in Abstaining from Marriage, and certain Meats; Worshipping of Angels, and other such Acts of voluntary Humility?

*A.* Now the Spirit speaketh expressly, That in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lyes in Hypocrisie; having their Conscience seared as with a Hot Iron, forbidding to Marry, and commanding to abstain from Meats, which God hath created, to be received with Thanksgiving of them which believe and know the Truth.

1 Tim. 4.  
1, 2, 3.

Let no man beguile you of your Reward in voluntary Humility, and worshipping of Angels; intruding into these things which he hath not seen, vainly puffed up by his Fleishly Mind.

Col. 2. 18.

## CHAP. XIII.

## Concerning Magistracy

Question. **W**hat is the Duty of a Magistrate?

2 Sam. 23

3.

*A.* The God of Israel said, the Rock of Israel speak to me; he that ruleth over men must be Just, Ruling in the Fear of God.

*Q.* What do the Scriptures speak of the Duty of such as are under Authority?

Rom. 13.

1, 2, 3, 4, 5

*A.* Let every Soul be subject to the Higher Powers; for there is no Power but of God: the Powers that be, are ordained of God: Whosoever therefore resists the Power, resists the Ordinance of God; and they that resist shall receive to themselves Damnation: For Rulers are not a Terror to Good Works but to the Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou shalt have praise of the same; for he is the Minister of God to thee for Good:

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But, if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: for he is the Minister of God; a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.

Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supream; or unto Governours, as unto them that are sent by him, for the Punishment of Evil-Doers, and for the Praise of them that do well; for so is the Will of God, that with Well-doing ye may put to Silence the Ignorance of Foolish Men. 1Pet. 2. 13, 14, 15

*Q. Ought Tribute to be paid to them?*

*A.* For, for this Cause pay we Tribute also, for they are God's Ministers, attending continually upon this very thing: render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. Rom. 13. 6, 7.

Then saith he unto them, Render therefore unto *Cæsar* the things which are *Cæsar's*, and unto God the things that are God's. Mat. 22. 21.

*Q. Are we obliged to obey Magistrates*  
in

*in such things, as we are perswaded in our  
Minds are contrary to the Commands of  
Christ?*

**Acts. 4.** *A.* And they called them, and com-  
**18,19,20** manded them not to speak at all, nor  
teach in the Name of Jesus: But *Peter*  
and *John* answered and said unto them,  
Whether it be right in the Sight of God,  
to hearken unto you more than unto God,  
judge ye; for we cannot but speak the  
things which we have seen and heard.

**Acts. 5.** And when they had brought them, they  
**27,28,29** set them before the Counsel, and the High-  
Priest asked them, saying, Did not we  
straightly command you, that ye should  
not teach in this Name? And behold, ye  
have filled *Jerusalem* with your Doctrine,  
and intend to bring, this Man's Blood up-  
on us: Then *Peter* and the other Apostles  
answer'd, and said, We ought to obey  
God rather than Men.

*Q. What ought to be Magistrates Behavi-  
our in such cases according to the Counsel of  
wise Gamaliel?*

**Acts. 5.** *A.* Then stood there up one in the Coun-  
**34,35,38** cil, a *Pharisee*, named *Gamaliel*, a Doctor  
**39.** of Law, had in Reputation among the  
People, and command to put the Apostles  
forth a little space; and said unto them,

Ye

men of *Israel*, take heed to your selves  
 that ye intend to do, as touching these  
 men: And now I say unto you, Refrain  
 from these men, and let them alone; for if  
 this Counsel or this Work be of men, it  
 will come to nought; but if it be of God,  
 he cannot overthrow it, lest happily ye be  
 bound even to fight against God.

*Q. What Command giveth Christ to his  
 people under the Gospel in Relation to this  
 matter? How doth he hold forth their Duty  
 under the Parable of the Tares?*

*A.* So the Servants of the Household Mat. 13.  
27, 28, 29  
 came, and said unto him, Sir, didst thou not  
 sow Good Seed in thy Field? from whence  
 then hath it Tares? He said unto them,  
 An Enemy hath done this. The Servant  
 said unto him, Wilt thou then that we go  
 and gather them up? But said, Nay lest  
 while ye gather up the Tares, ye root up  
 also the Wheat with them.

*Q. Doth he explain these Tares of the  
 Wicked, whom the Godly must not take upon  
 them to cut off, lest through Mistake they  
 hurt the Good; but leave it to God, to do it  
 by his Angels?*

*A.* The Field is the World; the good Mat. 13.  
38, 39, 40  
41.  
 Seed are the Children of the Kingdom;  
 but the Tares are the Children of the  
 Wicked

Wicked One ; the Enemy that follows them is the Devil ; the Harvest is the End of the World ; and the Reapers are the Angels : As therefore the Tares are gathered and burnt in the Fire, so shall it be in the End of this World ; The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity.

## CHAP. XIV.

### Concerning the Resurrection.

Question. **W**hat saith the Scripture of the Resurrection of the Dead ?

**Acts. 24.** *A.* And have Hope towards God, in which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust.

*Q.* To what different End shall the Good be raised from the Bad ? and how are they there unto reserved

**John. 5.** *A.* Marvel not at this ; for the Hour is coming, in the which all that are in the Graves



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aves shall hear his Voice and shall  
ne forth : they that have done Good,  
to the Resurrection of Life ; and they  
at have done Evil, unto the Resurrection  
Condemnation.

But the Heavens and the Earth, which 2Pet. 3.7.  
now, by the same Word are kept in  
re, reserved unto Fire against the Day  
Judgment, and Perdition of Ungodly  
Men.

*Q. What must be answered to such as ask,  
How the Dead are raised ? and with that  
what Body ?*

A. Thou Fool, that which thou sowest 1Cor. 15.  
is not quickened except it dye : and that 36, 37, 38  
which thou sowest, thou sowest not that 39, 40, 41  
Body that shall be ; but bare Grain, it 42, 43, 44  
may chance of Wheat, or some other  
Grain : But God giveth it a Body as it  
hath pleased him, and to every Seed his  
own Body. All Flesh is not the same Flesh ;  
but there is one kind of Flesh of Men, ano-  
ther Flesh of Beasts, another of Fishes,  
and another of Birds : there are also Cele-  
stial Bodies, and Bodies Terrestrial ; but  
the Glory of the Celestial is one, and the  
Glory of the Terrestrial is another : there  
is one Glory of the Sun, and another  
Glory of the Moon, and another Glory  
of

of the Stars; for one Star differs from another Star in Glory; so also is the Resurrection of the Dead; it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural Body, it is raised a Spiritual Body: There is a Natural Body and there is a Spiritual Body.

*Q. The Apostle seems to be very positive that it is not that Natural Body, which we have, that shall rise, but a Spiritual Body?*

1 Cor. 15.

50, 51,

52, 53, 54

55.

*A.* Now this I say, Brethren, That Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. Behold I shew you a Mystery, We shall not all sleep; but we shall all be changed in a Moment, in the Twinkling of an Eye, at the Last Trump (for the Trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed: For this Corruptible must put on Incorruption, and this Mortal must put on Immortality: So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory; O Death,

where

where is thy Sting? O Grave, where is thy Victory?

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## CHAP. XV.

### A Short Introduction to the Confession of Faith.

**H**AVING thus largely and evidently performed the chief Part of that which I promised in this Treatise, in giving a full Account of our Principles in plain Scripture-words; and also answering by the Scriptures the chief and main Objections made against us, I come to a Confession of Faith, in which I shall not be so large, for that I judge it not convenient to make an Interpretation of all the Scriptures beforementioned, which, if needful, the Reader may easily observe were not very difficult to do: But whereas a Confession of Faith called rather for an Affirmative Account of one's own Faith, than for the Solution of Objections, or any thing of debate in a discursive Way, which is both more properly and pertinently performed in a Catechism,

chism, therefore I have here only done so. I am necessitate sometimes to intermix some words for coherence of the Matter, as sometimes ( And ) and sometimes ( Therefore ) and the like ; but not such as any ingenuous Person can affirm, do add to the Matter, or that may any wise justly be reckoned a Comment or Meaning, and therefore to avoid the Censure of the most Curious, Carping Critics ; these are marked with a different Character. Likewise, unless I should have ridiculously offered to publish incongruous Grammar, there was a true need sometimes to change the Mood and Person of a Verb ; in all which places, whosoever will look to the words, shall find it is done upon no Design to alter any whit the naked import of them : as for instance ; where Christ sayes, I am the Light of the World, were it proper for me to write thus, I am the Light, &c ? Or can it be reckoned any whit contradicting of my Purpose or Promise to write, Christ is the Light, where the first Person is changed to the third ? Also, sometimes I express things which are necessarily understood, as when any of the Apostles says We, there instead of We, I write Apostles ; and where they say You, speaking to the Saints, there I mention Saints instead of it ; for the Connection of the

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*the Sentence sometimes requires it ; as in the first Article in mentioning that of 1 Joh. 1. 5. concerning God's being Light, and in such like Cases, which I know no impartial Reader would have quarrelled, though wanting this Apology, which I judged meet to premise, knowing there is a Generation. who when they cannot find any real or substantial Ground against Truth and its Followers, will be cavilling at such little Niceties, therefore such may see this Objection is obviated.*

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## CHAP. XVI

### A

# Confession of Faith,

*Concerning 23 Articles.*

## ARTICLE I.

*Concerning GOD, and the True and Saving Knowledge of him.*

**T***Here is one God (a) who is a Spirit* a Eph. 4. 6  
*(b) And This is the Message which* 1 Cor. 8. 4, 6.  
*the Apostles heard of him, and declared* b Joh. 4  
I unto 24.

- unto the *Saints*, That he is Light, and in  
 e1 Joh. 1. him is no Darknes at all (c) There are  
 5. Three that bear Record in Heaven, the  
 Father, the Son, and the Holy Ghost, and  
 d1 Joh. 5. these Three are One, (d) The Father is in  
 7. the Son, and the Son is in the Father (e)  
 e1 Joh. 10. No man knoweth the Son, but the Father;  
 38. neither knoweth any man the Father, but  
 G14.10 the Son, and he to whomsoever the Son  
 11. will reveal him (f) The Spirit searcheth all  
 G5. 26. things, yea, the deep things of God (g)  
 f Mat. 11. For the Things of God knoweth no man,  
 27. but the Spirit of God: Now the *Saints*  
 Luke. 10. have received not the Spirit of the World  
 22. but the Spirit which is of God, that ~~they~~  
 e1 Cor. 2. might know the things which are freely  
 10. given ~~them~~ of God (h) For the Comforter,  
 h1 Cor. 2. which is the Holy Ghost, whom the Fa-  
 11, 12. ther sends in *Christ's* Name, he teacheth  
 them all things to their Remembrance. (i),  
 i1 John. 14  
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## ARTICLE II.

Concerning the *Guide* and  
*Rule* of *Christians*.

**C**hrift prayed to the Father, and he gave the *Saints* another Comforter, that ~~was~~ to abide with *them* forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him, but the *Saints* know him; <sup>Joh. 14</sup> for he dwelleth with *them*, and is to be in <sup>16, 17.</sup> *them* (k) Now if any man have not the Spirit of Christ, he is none of his; For as <sup>Rom. 8</sup> many as are led by the Spirit of God, they <sup>9, 14.</sup> are the Sons of God (l) For this is the Covenant that God hath made with the House of Israel, he hath put his Laws in <sup>Heb. 8</sup> their Mind, and writ them in their <sup>10, 11.</sup> Hearts; and they are all taught of God (m) And the Anointing which they have received of him, abideth in *them*; and they need not that any man teach *them*, but as the same Anointing teacheth *them* <sup>Joh. 2.</sup> of all things, and is Truth, and is no <sup>27.</sup> Lye (n).

## ARTICLE III.

Concerning the *Scriptures*.

**W**Hatsoever things were written  
 afore time, were written for our  
 Learning, that we through Patience and  
 Comfort of the Scriptures, might have  
 Hope (o) which are able to make wise un-  
 to Salvation through Faith, which is in  
 Christ Jesus: All Scripture *being* given by  
 Inspiration of God, and is profitable for  
 Doctrine, for Reproof, for Instruction in  
 Righteousness, that the Man of God may  
 be perfect, thoroughly furnished unto all  
 Good Works (p) No Prophecy of the  
 Scripture is of any private Interpretation;  
 for the Prophecy came not in old time by  
 the Will of man, but Holy men of God  
 spake as they were moved by the Holy  
 Ghost (q).

o Rom. 15.  
 4.  
 p 2 Tim. 3.  
 15, 16, 17.  
 q 2 Pet. 1.  
 20, 21.

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## ARTICLE IV.

Concerning the *Divinity of Christ*, and his *Being* from the Beginning.

**I**N the Beginning was the Word, and the Word was with God, and the Word was God; and the same was in the Beginning with God: All things were made by him; and without him was not any thing made, that was made (r) Whose Goings forth have been from of Old, from Everlasting (s) For God created all things by Jesus Christ (t) Who being in the Form of God, thought it no Robbery to be equal with God (u) And his Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (x) Who is the Image of the invisible God, the First-born of every Creature (y) The Brightness of the Father's Glory, and the express Image of his Substance (z) Who was clothed with a Vesture dipt in Blood;

r John 1.  
1, 2, 3.s Mic. 5. 2  
t Eph. 3. 9.u Phil. 2.  
6.

x Ha. 9. 6

y Col. 1.  
15.z Hebr. 1.  
3.

and his Name is called The Word of God  
 a Rev. 19 (a) In him dwelleth all the Fulness of the  
 13. God-head bodily (b) And in him are hid  
 b Col. 2.9 all the Treasures of Wisdom and Know-  
 c Col. 2.3 ledge (c).

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## ARTICLE V.

### Concerning his *Appearance* in the *Flesh*,

a Jo. 14. **T**He Word was made Flesh (d) For  
 he took not on him the Nature of  
 Angels; but he took on him the Seed of  
 Abraham, being in all things made like un-  
 e Hebr. 2 to his Brethren (e) Touched with a feeling  
 16. 17. of our Infirmities; and in all things temp-  
 f Hebr. 4. ted like as we are, yet without Sin (f) He  
 15. dyed for our Sins, according to the Scrip-  
 tures; and he was buried, and he rose  
 g 1 Cor. 15. 3, 4. again the third day, according to the Scrip-  
 tures (g).

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## ARTICLE VI.

Concerning the *End* and *Use*  
of that *Appearance*.

**G**od sent his own Son in the Likeness of  
 sinful Flesh, and for Sin condemned  
 Sin in the Flesh (*h*) For this Purpose the  
 Son of God was manifested, that he might  
 destroy the Works of the Devil (*i*) *Being*  
*manifested* to take away our Sins (*k*) For  
 he gave himself for us, an Offering and a  
 Sacrifice to God for a sweet smelling Sa-  
 vour (*l*) Having obtained Eternal Re-  
 demption for us (*m*) And through the  
 Eternal Spirit offered up himself without  
 Spot unto God, to purge our Conscienc-  
 es from dead Works, to serve the living  
 God (*n*) He was the Lamb that was slain  
 from the Foundation of the World (*o*)  
 Of whom the Fathers did all drink; of  
 that spiritual Rock that followed them,  
 and that Rock was Christ (*p*) Christ also  
 suffered, for us, leaving us an Example,

*h* Rom. 8.  
 3.  
*i* 1 Joh. 3.  
*k* 1 Joh. 3.  
 5.  
*l* Eph. 5. 2  
*m* Heb. 9.  
 12.  
*n* Heb. 9.  
 14.  
*o* Rev. 5.  
 1, 12, 13.  
*p* 1 Cor.  
 10, 1, 2, 3  
 that 4.

I 4

- 4 1 Pet. 2. that *we* should follow his Steps (q) *For we*  
 1. *are to* bear about in the Body the dying of  
 the Lord Jesus, that the Life also of Jesus  
 might be made manifest in our body, *being*  
 alway delivered unto Death for Jesus sake,  
 that the Life also of Jesus *may* be made  
 1 2 Cor. 4. manifest in our Flesh (r) That *we* may  
 10, 11. know him, and the Power of his Resur-  
 rection, and the Fellowship of his Suffer-  
 ings, being made conformable to his  
 1 Phil. 3. Death (s).  
 10.
- 

## ARTICLE VII.

Concerning the *Inward Mani-  
festation* of Christ.

- Isai. 57. **G**od dwelleth with the Contrite and  
 15. Humble in Spirit (t) *For* he said, *he*  
 11 2 Cor. 6. will dwell in them and walk in them (u)  
 16. *And Christ standeth* at the Door, and  
 knocketh; if any Men hear his Voice, and  
 open the Door, *he* will come unto him,  
 17 Rev. 3. and sup with him, and he with him (x)  
 20. *And therefore ought we to examine our*



own selves, and prove *our* own selves, knowing how that Christ is in *us*, except we be Reprobates (y) For this is the Riches of the Glory of the Mystery, which God would make known among (or rather IN) the Gentiles, Christ within Hope of Glory (z).

2 Cor. 13.5.  
2 Cor. 1. 27.

## ARTICLE VIII.

### Concerning the *New Birth*.

**E**Xcept a Man be born again, he cannot see the Kingdom of God (a) *Therefore ought we* to put off the Old Man with his Deeds, and put on the New Man, which is renewed in Knowledge after the Image of him that created him, and which after God is created in Righteousness and true Holiness (b) For henceforth know we no Man after the Flesh; yea, though we have known Christ after the Flesh, yet now henceforth know we him no more (c) For if any Man be in Christ, he is a new Creature; old things are past away;

a Joh 3.3  
b Ephes 4.22  
Col. 3.10.

c 2 Cor. 5. 10.

- away; behold, all things are become new  
*d* 2Cor. 5 (d) *For such have put on the Lord Jesus*  
 17. *Christ (e) And are renewed in the Spirit of*  
*e* Rom 13 *their Minds (f) Sith as many as have been*  
 14. *baptized into Christ, have put on Christ*  
*f* Ephes 4 (g) *Being born again, not of corruptible*  
 28. *Seed, but of incorruptible, by the Word*  
*g* Gal. 3. *of God, which liveth and abideth forever*  
 27. *(h) And glory in nothing, save in the*  
*h* 1Pet. 1. *Cross of the Lord Jesus Christ, by whom*  
 23. *the World is crucified unto them, and they*  
*i* Gal. 6. *unto the world (i) For in Christ Jesus, nei-*  
 14. *ther Circumcision availeth any thing, nor*  
*k* Gal 6. 5 *Uncircumcision, but a new Creature (k).*  
 5.

## ARTICLE IX.

Concerning the *Unity* of the  
*Saints with Christ.*

- H**E that sanctifieth, and they who are  
 sanctified, are all of one (l) *For by*  
*l* Hebr. 2. *the exceeding great and pretious Promises*  
 11. *that are given them, they are made Par-*  
*m* 2Pet. 1 *takers of the divine Nature (m) Because*  
 4. *for*

for this End prayed Christ, that all might be one, as the Father is in him, and he in the Father, that they also might be one, in them; and the Glory which he had gotten from the Father, he gave them, that they might be one even as the Father and he is one; Christ in the Saints, and the Father in Christ, that they might be made perfect in one (\*).

n Joh 17.  
21, 22, 23

## ARTICLE X.

Concerning the *Universal Love and Grace of God to all.*

**G**OD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life (o) And in this was manifested the Love of God towards us, because that God sent his only begotten Son, that we might live through him (p) So that if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for

o Joh. 3.  
16.

p 1 Joh. 4  
9.

- for our Sins; and not for ours only, but also  
 for the Sins of the whole World (q) For by  
 the Grace of God he *hath tasted* Death  
 for every Man (r) And gave himself a  
 Ransom for all, to be testified in due Time  
 (s) *Willing* all Men to be saved, and to  
 come to the Knowledge of the Truth (t)  
 Not willing that any should perish, but  
 that all should come to Repentance (u)  
 For God sent not his Son into the World  
 to condemn the World, but that the  
 World through him might be saved (x)  
*And Christ came* a Light into the V World,  
 that whosoever believeth in *him* should not  
 abide in Darkness (y) Therefore, as by the  
 Offence of one Judgment came upon all  
 Men to condemnation; even so by the  
 Righteousness of one, the free Gift came  
 upon all Men to Justification of Life (z).
- q 1 Joh. 2  
1, 2.  
r Heb. 2. 9  
s 1 Tim. 2  
6.  
t 1 Tim. 2  
4.  
u 2 Pet. 3  
9.  
x 1 Joh. 3.  
17  
y 1 Joh. 12.  
46.  
z Rom. 5.  
18.

## ARTICLE XI.

Concerning the *Light* that  
enlighteneth every *Man*.

**T**He Gospel was preached to every  
Creature under Heaven (*a*) which *a* Cor. 1.  
Gospel is the Power of God unto 23.  
Salvation to them that believe (*b*) And if *b* Rom. 1  
it be hid it is hid to them that are lost, in 16  
whom the God of this VWorld hath  
blinded the Minds of them which believe  
not, lest the Light of the glorious Gospel  
of Christ should shine into them (*c*) And *c* 2 Cor. 4.  
this is the Condemnation, that Light is 3. 4.  
come into the VWorld, and Men love  
Darkness rather than Light, because their  
Deeds are Evil (*d*) And this was the true *d* Joh. 3.  
Light which lightneth every Man that 19.  
cometh into the VWorld (*e*) By which all *e* Joh. 1. 9  
things that are reproveable are made mani-  
fest; for whatsoever maketh manifest is  
Light (*f*) Every one that doth Evil hateth *f* Ephes  
the Light, neither cometh to the Light, lest 11.  
his Deeds should be reprov'd; but he  
that

- that doth Truth, cometh to the Light that  
 his Deeds may be made manifest, that  
 they are wrought in God (*g*) *And they that*  
 walk in the Light, as *Christ is in the Light*,  
 have Fellowship one with another, and  
 the Blood of Jesus Christ, his Son, cleanseth  
 them from all Sin (*h*) *Therefore ought*  
 we to believe in the Light, while we have  
 the Light, that we may be the Children of  
 the Light (*i*) *Therefore to Day if we will*  
 here his Voice, let us not harden our Hearts  
 (*k*) *For Christ wept over Jerusalem, saying,*  
*If thou hadst known, even thou, at least*  
*in this thy Day, the Things which belong*  
*unto thy Peace, but now they are hid*  
*from thine Eyes (*l*) And he would often*  
*have gathered her Children; as a Hen ga-*  
*thereth her Chicken; but they would not*  
 (*m*) *for the stiff-necked and uncircumcised*  
 in Heart and Ears do alwayes resist the  
 Holy Ghost: (*n*) *And are of those that rebel*  
 against the Light (*o*) *Therefore God's Spirit*  
 will not alwayes strive with Man (*p*) *For*  
 the Wrath of God is revealed from Hea-  
 ven against all Ungodliness and Unrighte-  
 ousness of Men, who hold the Truth in  
 Unrighteousness (*q*) *Because what is to*  
 be known of God is manifest in them; for  
 God hath shewed it unto them (*r*) *And a*



Manifestation of the Spirit is given to  
 every Man to profit withal (s) For the <sup>1</sup>Cor.12  
 Grace of God that brings Salvation hath  
 appeared to all Men, teaching us, that  
 denying Ungodliness and Worldly Lusts,  
 we should live soberly, righteously, and  
 godly in this present World (t) And this <sup>1</sup>Tit. 2.  
 World of this Grace is able to build up, <sup>11,12.</sup>  
 and give an Inheritance among all those  
 that are sanctified (w) For the Word of <sup>w</sup> Act.20  
 God is quick and powerful, and sharper <sup>32.</sup>  
 than any two-edged Sword piercing even  
 to the dividing asunder of the Soul and  
 Spirit, and of the Joints and Marrow, and  
 is a Discerner of the Thoughts and In-  
 tents of the Heart (x) *is that* more sure <sup>x</sup> Heb.4.  
 Word of Prophecie, whereunto *we* do <sup>12.</sup>  
 well that *we* take heed, as unto a Light  
 that shineth in a dark Place, until the Day  
 dawn, and the Day-Star arise in *the* Heart  
 (y) And this is the Word of Faith which <sup>y</sup> 2Pet.1.  
 the Apostles preached which is nigh in the <sup>19.</sup>  
 Mouth and in the Heart (z) For God, who <sup>z</sup> Rom.9  
 commanded Light to shine out of Dark- <sup>8.</sup>  
 ness, hath shined in our Hearts, to give  
 the Light of the Knowledge of the Glory  
 of God in the Face of Jesus Christ (a) But <sup>a</sup> 2Cor.4  
 we have this Treasure in earthen Vessels, <sup>6.</sup>  
 that the Excellency of the Power may be  
 of

*b* 2Cor. 4 of God (*b*) and not of us, for the Kingdom of God cometh not by Observation, but is within us.

## ARTICLE. XII.

Concerning *Faith* and *Justification*

**F**Aith is the Substance of things hoped for, and the Evidence of things not seen (*d*) Without *which* it is impossible to please God (*e*) *Therefore we are justified by Faith*, which worketh by Love (*f*) *For Faith without Works, being dead, is by Works made perfect* (*g*) By the Deeds of the Law there shall no Flesh be justified (*h*) *Nor yet by the Works of Righteousness, which we have done; but according to his Mercy, we are saved by the Washing of Regeneration, and renewing of the holy Ghost* (*i*) *For we are both washed, sanctified and justified in the Name of the Lord Jesus and by the Spirit of our God* (*k*).

*d* Heb 11  
1.  
*e* Heb 11.  
6.  
*f* Gal. 5.6  
*g* Jam. 2.  
22, 26.  
*h* Rom. 3  
20  
*i* Tit. 3.5  
*k* 1Cor. 6  
11.

AR-

## ARTICLE. XIII.

## Concerning Good Works.

IF *we* live after the Flesh, *we* shall dye ;  
 but if *we* through the Spirit do mortifi-  
 fie the Deeds of the Body, *we* shall live  
 (l) For they which *believe* in God, must be <sup>l Rom. 8</sup>  
 careful to maintain Good Works (m) For <sup>13</sup>  
 God will render to every Man according to <sup>m Tit. 3. 8</sup>  
 his Deeds: *according to* his righteous Judg-  
 ment to them, who by patient Continu-  
 ance in well-doing, seek for Glory, Honour,  
 and Immortality, Eternal Life (n) For <sup>n Rom. 2.</sup>  
*such are* counted worthy of the Kingdom <sup>6, 7.</sup>  
 of God (o) And cast not away *their* Confi- <sup>o 2 Thes. 1</sup>  
 dence, which hath great Recompence of <sup>5.</sup>  
 Reward (p) Blessed *then* are they that do <sup>p Heb. 10</sup>  
 his Commandments, that they may have <sup>35.</sup>  
 Right to the Tree of Life, and may enter  
 in through the Gates into the City (q). <sup>q Rev. 22</sup>  
14.

K

AR.

## ARTICLE XIV.

Concerning *Perfection.*

**S**In shall not have Dominion over *such*  
*as* are not under the Law, but under  
 r Rom. 6. Grace (r) *For* there is no Condemnation  
 14. to those that are in Christ Jesus, who walk  
 not after the Flesh, but after the Spirit;  
 for the Law of the Spirit of Life, *maketh*  
 s Rom. 8. free from the Law of Sin and Death (s)  
 1, 2. *For such* are become dead unto Sin, and  
 alive unto Righteousness; and being made  
 free from Sin, *are become* Servants of  
 r Rom. 6. Righteousness (t) Therefore *ought we* to be  
 2, 18. perfect, as *our* Heavenly Father is perfect  
 w Mat. 5. (w) *For* the Yoak of *Christ* is easie and  
 48. *his* Burthen is light (x) And his Command-  
 x Mat. 11. ments are not grievous (y) *And whosoever*  
 30. will enter into Life, *must* keep the Com-  
 y 1 Joh. 5. mandments (z) Hereby do we know that  
 3. we know God, if we keep his Command-  
 z Mat. 19. ments (a) He that saith, I know him, and  
 17. keepeth not his Commandments is a Lyar,  
 a 1 Joh. 2. and the Truth is not in him (b) *Who-*  
 3. *ever*  
 1 Joh. 2  
 4.

ever abideth in him, sinneth not; who so-  
 ever sinneth, hath not seen him, neither  
 known him (c) Let no Man deceive us; c 1 Joh. 3.  
 he that doth Righteousness is Righteous, 6  
 even as he is Righteous; He that committeth  
 Sin is of the Devil: whosoever is born  
 of God, doth not commit Sin; for his  
 Seed remaineth in him, and he that cannot  
 sin, because he is born of God (d) For d 1 Joh. 3  
 not every one that saith Lord, Lord, shall 7, 8, 9.  
 enter into the Kingdom of Heaven; but  
 he that doth the will of the Father, which  
 is in Heaven (e) Circumcision is nothing, e Mat. 7.  
 and Uncircumcision is nothing; but the 21.  
 keeping of the Commandments of  
 God (f). f Cor. 7.  
 19.

## ARTICLE X V.

### Concerning *Perseverance* and *Falling from Grace.*

**W**E ought to give Diligence to  
 make *our* Calling and Election  
 sure, which things if *we* do, *we*  
 shall never fall (g) For even Paul kept un- g 2 Pet. 1  
 K 2 der 10

- der *his* Body, and brought it into Subjection, left by any Means, when *he* preached to others, *he* himself became a Cast-away
- h* 1 Cor. 9 (b) Let us therefore take Heed, lest there  
27. be in any of us an evil Heart of unbelief,
- i* Heb. 3. in departing from the living God (i) Like-  
12. wise, let us labour to enter into that Rest,  
lest any Man fall after the same Example
- k* Heb. 4. of Unbelief (k) For it is impossible for  
11. those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted of the good Word of God, and the Powers of the world to come, if they shall fall away, to renew
- l* Heb. 6. 4 them again unto Repentance (l) For he  
5, 6. that abideth not in *Christ*, is cast forth and
- m* Joh 1 5. is withered (m) Yet such as overcometh he  
16. will make as Pillars in the Temple of his
- n* Rev. 3. God, and *they* shall go no more out (n)  
c2. And these are perswaded, that nothing shall be able to separate *them* from the Love of
- o* Rom. 8. God, which is in *Christ* Jesus (o)  
38.



## ARTICLE. XVI.

Concerning the Church and  
Ministry.

**T**He Church of God is the Pillar and  
 Ground of Truth (p) *Whereof the* p Tim. 3.  
*Dear Son of God is the Head* 15.  
 (q) From which all the Body by Joynts q Col. 1.  
 and Bands, having Norishment ministred, 18.  
 and knit together, increaseth with the  
 Increase of God (r) *Which* Christ of r Col. 2.  
 God is, them that are sanctified in Christ 19.  
 Jesus (s) *Who* when he ascended up on s 1 Cor. 1.  
 high, gave Gifts unto Men : And he gave 2.  
 some Apostles, some Prophets, some  
 Evangelists, some Pastors and Teachers,  
 for the perfecting of the Saints, for the  
 Work of the Ministry (t) *Who ought to* t Ephes. 4.  
 be blameless, vigilant, sober, of good Be- 9, 11,  
 haviour, given to Hospitality, apt to  
 teach; not given to Wine, no Strikers,  
 not greedy of filthy Lucre, but patient;  
 not Brawlers, not covetous (w) Lovers w 1 Tim.  
 of good Men, sober, just, holy, temperate, 3. 2, 3.  
 holding fast the faithful, as they have  
 been

- been taught, that *they* may be able by  
sound Doctrine both to exhort and to
- x Tit. I. 8 convince Gain-sayers (x) *Taking* heed  
9. to *themselves* and to the Flock, over which  
the Holy Ghost hath made *them* Over-
- y Acts 20 seers, to feed the Church of God (y) Tak-  
28. ing the Oversight thereof, not by  
Constraint, but willingly; not for filthy  
Lucre but of a ready Mind, neither as  
being Lords over God's Heritage, but
- z 1 Pet 5 as being Ensamples to the Flock (z) *And*  
2, 3. *such* Elders as rule well, *are* to be count-  
ed worthy of double Honour, especially  
they who labour in the Word and
- a 1 Tim. Doctrine (a) *And to be esteemed* very  
5. 17. highly in Love for their Works sake (b)
- b 1 Thes 5 As every Man hath received the Gift, so  
5. 12. *ought* the same to be ministered: if any  
Man speak, let him speak as the Oracles  
of God; if any Man minister, let him do  
it, as of the Ability which God giveth
- c 1 Pet. 4. (c) *Preached the Gospel*, not with the  
10, 11. Wisdom of Words, lest the Cross of  
Christ be made of none Effect (d) Nor
- d 1 Cor. I yet with enticing Words of Man's Wis-  
17. dom, but in Demonstration of the Spirit  
and of Power; that *the* Faith *may* not  
stand in the Wisdom of Men, but in the
- 1 Cor. 2 Power of God (e) *Howbeit such* speak  
Wisdom

Wisdom among them that are Perfect ;  
 yet not the Wisdom of this World, nor  
 of the Princes of this World, which com-  
 eth to nought ; but *they* speak the Wis-  
 dom of God in a Mystery, even the hid-  
 den Wisdom, which God ordained before  
 the World to *their* Glory (f) Which <sup>f 1 Cor. 2</sup>  
 things *they* also speak not in the Words <sup>6, 7.</sup>  
 which man's Wisdom teacheth, but  
 which the Holy Ghost teacheth (g) For <sup>g 1 Cor. 2</sup>  
 it is not *they* that speak, but the Holy <sup>13.</sup>  
 Ghost, or Spirit of the Father, that speaketh  
 in *them* (h) *Who* if *they* sow spiritual things, <sup>h Mat. 10</sup>  
 ought to reap carnal Things ; for so the <sup>20.</sup>  
 Lord hath ordain'd, that they which  
 preach the Gospel, should live of the  
 Gospel : for the Scripture saith, Thou  
 shalt not muzzle the Mouth of the Ox  
 that treadeth out the Corn ; and the  
 Labourer is worthy of his Reward (i) <sup>i Cor. 9,</sup>  
 Yet a Necessity is laid upon *them* ; yea, <sup>11, 14.</sup>  
 Wo is unto them, if they preach not the  
 Gospel ; and their Reward *is*, that when  
 they preach the Gospel, they make the  
 Gospel of Christ without Charge (k) Not <sup>k 1 Cor. 9</sup>  
*coveting* any Man's Silver, or Gold, or <sup>15, 17, 18</sup>  
 Apparel ; but *their* Hands minister to  
*their* Necessities, that so labouring, *they*  
*may* support the Weak remembering the

- Words of the Lord Jesus, how he said,  
 Its more blessed to give, than to receive
- l Acts 20. (l) *For they are not of the greedy Dogs*  
 33. 34. *that can never have enough (m) Nor of*  
 m Isa. 56. *the Shepherds that look to their own*  
 11. *Way, every one of his Gain from his*  
 n Ibidem *Quarter (n) That feed themselves, and*  
 o Ezek. *not the Flock (o) That make the People*  
 34. 8. *err, biting with their Teeth, and crying*  
 p Mic. 3. 5 *Peace, and preparing War against all such*  
 11. *as put not in their Mouths, teaching for*  
 q Tit. 1. *Hire, and divining for Money (p) Nor yet*  
 11. *of those which teach things which they*  
 11. *ought not for filthy Lucres sake (q).*  
 r 2 Pet. 2 *That run greedily after the Error of*  
 15. *Balaam for Reward, loving the Wages of*  
 s 2 Pet 2. *Unrighteousness (r). And through*  
 5. *Covetousness, with feigned Words,*  
 5. *making Merchandize of Souls (s). Men*  
 t 1 Tim. 6 *of corrupt Minds, destitute of the Truth,*  
 5. *supposing that Gain is Godliness (t).*  
 u 1 Tim *But they know that Godliness with Con-*  
 6. 6. *contentment is great Gain (u), and having*  
 x 1 Tim. *Food and Rayment, they are without*  
 6. 8. *content (x).*

## ARTICLE XVII.

Concerning *Worship*.

**T**He Hour cometh, and now is,  
 when the true Worshippers shall  
 worship the Father in Spirit and in  
 Truth: for the Father seeketh such to wor-  
 ship him ( *γ* ). God is a Spirit; and they *y* John.4.  
 which worship, must worship him in Spirit <sup>23.</sup>  
 and in Truth ( *z* ). For the Lord is nigh to all *z* John.4  
 them that call upon him, to all that call <sup>24.</sup>  
 upon him in Truth ( *a* ). He is far from *a* Psa.145  
 the Wicked; but *he* heareth the Prayer <sup>18.</sup>  
 of the Righteous ( *b* ). And this is the *q* Pro.15  
 Confidence that we have in him, that if <sup>29.</sup>  
 we ask any thing according to his Will,  
 he heareth us ( *c* ). What is it then? *We* *c* 1 Joh.5  
*must* pray with the Spirit, and with the <sup>14.</sup>  
 Understanding also ( *d* ). Likewise the *d* 1 Cor.14  
 Spirit also helpeth our Infirmities; for we <sup>15.</sup>  
 know not what we should pray for, as we  
 ought; but the Spirit it self maketh In-  
 tercession for us with Groanings, which  
 cannot be uttered. And he that searcheth  
 the Heart, knoweth what is the Mind of  
 the

the Spirit, because he maketh Intercession for the Saints according to the Will of God ( *e* ).  
*e* Rom. 8 of God ( *e* ).  
 26, 27.

## ARTICLE XVIII.

## Concerning Baptism.

*f* Eph. 4. **A** *S there is* One Lord, One Faith, so there is One Baptism ( *f* ).  
 5. *which* doth also now save us; not the putting away of the Filth of the Flesh, but the Answer of a Good Conscience towards God, by the Resurrection of Jesus Christ ( *g* ). *For John*  
*g* 1 Pet. 3. indeed baptized with Water, but *Christ*  
 21, 22. with the Holy Ghost and with Fire ( *h* ).  
*h* Mat. 3. Therefore as many as *are* baptized into  
 11. Jesus Christ, *are* baptized into his Death; and are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so they also should walk in Newness of Life ( *i* ). *Having* put on  
*i* Rom. 6. Christ ( *k* ).  
 34.  
*k* Gal. 3.  
 27.

AR-



## ARTICLE. XIX.

*Concerning Eating of Bread  
and Wine; Washing of one  
anothers Feet; Abstaining  
from things Strangled, and  
from Blood; and Anointing  
of the Sick with Oyl.*

**T**He Lord Jesus, the same Night in which he was betrayed, took Bread, and when he had given Thanks he brake it, and said, Take, eat this is my Body, which is broken for you; this do in Remembrance of me: After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it in Remembrance of me; for, as oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come (1). Jesus knowing  
that

1 Cor 11

23, 24, 25

that the Father had given all things into his Hands, and that he was come from God, and went to God, he raiseth from Supper, and laid aside his Garments, and took a Towel and girded himself; after that, he poured Water into a Basin, and began to wash the Disciples Feet, and to wipe them with the Towel where with he was girded; So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well; for so I am: If then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet; for I have given you Example; that ye should do as I have done unto you ( *m* ). For it seemed good to the Holy Ghost and to us, to lay upon you no greater Burden than these Necessary Things, That ye abstain from Meats offered to Idols, from Blood, and from things Strangled, and from Fornication; from which if we keep your selves, ye do well ( *n* ). Is any man sick among you, let him call for the Elders of the Church and let them pray over him, anointing him with Oyl ( *o* ).

*m* Joh. 13.  
2, 3, 4, 12,  
13, 14, 15

*n* Act. 15.  
28, 29.

*o* Jam. 5  
14.

## ARTICLE XX.

Concerning the *Liberty* of such  
*Christians* as are come to  
 know the Substance, as to  
 the Using or not Using of  
 these *Rites*, and of the Ob-  
 servation of *Dayes*.

**T**He Kingdom of God is not Meat  
 and Drink; but Righteousness,  
 and Peace, and Joy in the Holy  
 Ghost (p). Let no man therefore judge p Rom 14  
 us in Meat or Drink, or in Respect of 17.  
 an Holy Day, or of the New Moon,  
 or the Sabbath Days (q). For if we be q Col. 2.  
 dead with Christ from the Rudiments 16.  
 of the World, why, as though living in  
 the World, are we subject to Ordinances?  
 Let us not touch, or taste, or handle,  
 which all are to perish with the Using).  
 after the Commandments and Doctrines  
 of Men (r). For now, after we have r Col. 2.  
 known 20, 21, 22

known God, or rather are known of him  
*why should we* turn again unto the Weak  
 and Beggarly Elements, or desire again  
 to be in Bondage to observe Dayes  
 and Moneths, and Times and Years  
 lest Labour have been bestowed on us  
 in vain ( *s* ). If one man esteem a Day  
 above another, another esteemeth every  
 day alike; let every man be fully per-  
 swaded in his own Mind : He that regard-  
 eth a Day, regardeth it unto the Lord;  
 and he that regardeth not the Day to the  
 Lord, he doth not regard it ( *t* ).

*s* Gal. 4.  
 9, 10, 11.

*t* Rom 14  
 5, 6.

## ARTICLE XXI.

### Concerning Swearing, Fight- ing and Persecution.

**I**T hath been said by them of old,  
 Thou shalt not Forswear thy self;  
 but shalt perform unto the Lord thine  
 Oathes: But *Christ* says unto us, Swear  
 not at all, neither by Heaven, for it is  
 God's Throne; nor by the Earth, for it  
 is his Footstool; neither by *Jerusalem*,  
 for

for it is the City of the great King ;  
 neither shalt thou swear by thy Head,  
 because thou canst not make one Hair  
 white or black ; but let your Communi-  
 cation be, Yea, Yea ; Nay, Nay ; for  
 whatsoever is more than these cometh of  
 Evil ( *w* ). *And James chargeth us*, Above  
 all things not to swear, neither by Heaven,  
 neither by the Earth, neither by any  
 other Oath ; but let your Yea be Yea,  
 and your Nay, Nay, lest ye fall into  
 Condemnation ( *x* ). Though we walk  
 in the Flesh, we are not to war after the  
 Flesh ; for the Weapons of our Warfare  
 are not *to be* carnal, but mighty through  
 God, to the pulling down of strong  
 Holds, casting down Imaginations, and  
 every High Thing that exalteth it self  
 against the Knowledge of God, and  
 bringing into Captivity every Thought  
 to the Obedience of Christ ( *y* ). *For*  
 Wars and Fightings come of the Lusts,  
 that war in the Members ( *z* ) *Therefore*  
*Christ commands*, Not to resist Evil ; but  
 whosoever will smite on the Right  
 Cheek, to turn the other also ( *a* ). *Because*  
*Christians* are Lambs among Woolves  
 ( *b* ). *Therefore* are they hated of all Men  
 for *Christ's* sake ( *c* ). *And* all that will  
 live

*w* Mat. 5.

33, 34,

35, 26,

37,

*x* Jam. 5.

12.

*y* 2 Cor.

10, 3, 4,

5.

*z* Jam. 4.

1, 2.

*a* Mat. 5.

39.

*b* Luk. 10

3.

*c* Mat. 10

22.

- live Godly in Christ Jesus must suffer  
*d* 2 Tim. Persecution ( *d* ). *Such* are Blessed; for  
 3, 12. theirs is the Kingdom of Heaven ( *e* ).  
*e* 1 Mat. 5. *For though they* have lost their Lives, yet  
 10. shall *they* save them ( *f* ). *And because*  
*f* Mat. 16. they have confessed *Christ* before men,  
 25. he will also confess them before the  
*g* Luk. 12 Angels of God ( *g* ). *We ought not then*  
 3, 9. to fear them which kill the Body, but are  
 not able to kill the Soul; but rather him  
 which is able to destroy both Soul and  
*h* Mat. 10 Body in Hell ( *h* ).  
 28.

## ARTICLE XXI.

## Concerning Magistracy.

**L**ET every Soul be subject to the  
 Higher Powers; for there is no  
 Power but of God: the Powers that be,  
 are ordained of God; Whosoever there-  
 fore resists the Power, resists the Ordina-  
 nce of God; and they that resist shall  
 receive to themselves Damnation:  
 For Rulers are not a Terror to Good  
 Works; but to the Evil Wilt thou then

NOT



not be afraid of the Power; do that which is Good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good: But, if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God; a Revenger, to execute Wrath upon him that doth Evil: Wherefore we must needs be subject, not only for Wrath, but also for Conscience sake; for, for this Cause pay we also Tribute; for they are God's Ministers, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due; Custom to whom Custom, Fear to whom Fear, Honour to whom Honour (i). *Therefore are we to submit our selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supream; or unto Governours, as unto them that are sent by him, for the Punishment of Evil Doers, and for the Praise of them that do Well; for so is the Will of God, that with Well-doing we may put to Silence the Ignorance of Foolish Men (k). Yet it is right in the Spirit of God, to hearken unto him more than unto them (l). And though they straightly*

*Rom 13  
1, 2, 3, 4,  
5, 6, 7.*

*1 Pet. 2.  
13, 14, 15  
Act 4. 19*

L

com.

command us, not to teach in *Christ's* Name  
*we ought* to obey God rather than  
 Men (*m*).

*n* Act 5.  
 28<sup>29</sup>.

## ARTICLE XXIII.

### Concerning the Resurrection.

**T** Here shall be a Resurrection of  
 the Dead, both of the Just and  
 Unjust (*n*). They that have done  
*n* Act 24.  
 15. Good, unto the Resurrection of Life; and  
 they that have done Evil, unto the  
 Resurrection of Damnation (*o*). Flesh  
*1* Joh. 5.  
 9. and Blood cannot inherit the Kingdom  
 of God, neither doth Corruption inherit  
 Incorruption (*p*). Nor is that Body  
*1* Cor.  
 5. 50. sown that shall be; but God gives it a  
 Body as it has pleased him, and to every  
 Seed his own Body: It is sown in Corrup-  
 tion, it is raised in Incorruption; it is sown  
 in Dishonour, it is raised in Glory; it is  
 sown in Weakness, it is raised in Power;  
 it is sown a Natural Body, it is raised a  
 Spiritual Body (*q*).

*1* Cor.

37.

42.

44.

CHAP.

## CHAP. XVII.

A Short *Expostulation*, with;  
and *Appeal* to a'l other  
*Professors*.

Come, let us reason with you, all ye Professors of *Christianity*, of what sort or kind soever ; and bring forth your *Catechisms* and *Confessions* of *Faith* to that which by most of your selves is accounted the Touch-Stone or Rule : And suffer your selves no more to be blinded, and to Err through your Ignorance of the Scriptures, and of the Power of God ; But freely acknowledge and confess to that Glorious Gospel and Light, which the Scriptures so clearly witness to, and your Experience must needs answer ; as also to these other Doctrines, which consequentially depend upon the Behalf of that Noble and truly *Catholick* Principle, wherein the Love

of God is so mercifully exhibited to all men, and his Justice and Mercy do like Twins so Harmoniously concord; his Mercy in the oft tendering of his Love through the Strivings and Wrestlings of his Light, during the Day of every man's Visitation; and his Justice, both in the destroying and cutting away of the Wicked Nature and Spirit in those that suffer themselves to be redeemed through his Judgments; and in the utter Overthrow of such, who rebelling against the Light and doing Despight to the Spirit of Grace, hate to be reformed: Now, not only this Fundamental Principle is clearly held forth in this Treatise, but all these that depend upon it, as the real and inward Justification of the Saints, through the Power and Life of Jesus revealed in them, their full and perfect Redemption from the Body of Death and Sin, as they grow up by the Workings and Prevalency of his Grace; and yet, lest Security should enter, there is great need of Watchfulness, in that they may even depart after they have really witnessed a good Condition, and make Ship-wrack of the Faith, and of a good Conscience, with all the Part of the Doctrine of Christ, as they

they lie linked together like a Golden Chain, which doth very much evidence the Certainty and Vertue of Truth above all Heresies, Error and Deceit, however so cunningly gilded with the specious Pretences thereof; for Truth is intire in all its Parts, and consonant to it self, without the least Jar, having a wonderful Coherence and notable Harmony, answering together like the Strings of a well-tuned Instrument; whereas the Principles of all other Professors, though in some things most of them come near, and divers acknowledge that which is Truth; yet in most things they stray from it, so that their Principles greatly contradict and jar one against another; and though they may alledge Scriptures for some of their Principles, yet they are put strangely to wrest it, and to deny it for others. My *Appeal* thento, and *Expostulation* with all sorts of Professors, is not to prove some one or two Points by the Scriptures ( for there be some general Notions of Truth, which most ( if not all ) agree to ) but the whole Body of our Principles, as they stand in relation to each other, which none of them all is able to do; for, among the many Professors, their *Catechisms*

and *Confessions of Faith*, I find none ( save the Dispensation of Truth now again revealed ) but such as in most of their substantial Principles differ greatly, and in many contradict grossly the plain Text and Tenour of the Scripture. I confess there be certain men in this Age, who with some plausible Appearance of Reality undertake this Task : These are they that joyn with, and own not wholly any Imbodied People; but while they pretend a general Love to all, yet find Fault with some part of every sort, while in the mean time they scarce can give any Accompt of their own Religion, and most of them prove at bottom to have none at all : These men, I say, may perhaps acknowledge some general Truths, and also hold to the Letter of the Scripture in some other things, so as thereby to take Occasion largely to judge others, while themselves offer not to bring these good things to practice, they blame others for the Want or Neglect of : But such an Enterprise from these men will not ( when weighed ) prove a fulfilling of this Matter, seeing it is not enough to acknowledge many Truths, but also to deny and witness against all Error; and likewise, not



to fall short of any Truth which ought to be acknowledged : Whereas these sort of men for the most part cannot give account of their Faith in many things needful to be believed ; and whatever things they may acknowledge to be true, they err most grievously, and contradict a Truth most needful to be minded and answered, as is proved hereto, in that they stand not forth to appear for any of these Discoveries, they pretend they have ; but make a shift to hide their Heads in Times of Tryal, so as not to suffer for, nor with any : And through these fine Pretences above mentioned, through their Scruples of joyning with any, they can cunningly shun the Difficulties of Persecutions, that attend the particular Sects of *Christians* ; yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages that accrew to one and all : Such then cannot honestly lay claim to justify their Principles and Practices from the Scriptures : But I leave these Straglers in Religion, and come again to the divers Sects.

To begin with these, that are most numerous ; I think I need not say much to the *Papists* in this Case ; for they do

not so much as pretend to prove all their Dogmaes by the Scriptures; sith it is one of their chief Doctrines, That Tradition may Authorize Doctrines, without any Authority of Scriptures; Yea, the Council of *Constance* hath mad bold to command things to be believed *Non obstante Scriptura*, i. e. Though the Scriptures say the contrary; and indeed it were their great Folly, to pretend to prove their Doctrines by Scripture; seeing the *Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Bishop of Rome, the Matter of Indulgencies*, with much more Stuff of that kind, hath not the least Shadow of Scripture for it.

Among *Protestants*, I know the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them as any other People; And yet its strange to see how that not only in many things they are not agreeable to them; but in some of their chief Principles quite contray unto it, as in their Denying the *Divinity of Christ*, which is as expressly mentioned as any thing can be; *And the Word was God, Joh. 1.* As also in Denying his Being from the Beginning, against the very

Tenour

honour of that of *John. 1.* and divers  
 other, as at large is shewn in the third  
 Chapter of this Treatise. Divers other  
 things, as to them, might be mentioned;  
 but this may suffice, to stop their Boasting  
 in this Matter.

The *Arminians* are not more successful  
 in their Denying the Doctrine of *Absolute*  
*Reprobation*, and in Asserting the *Univer-*  
*sal Extent of Christ's Death for all*, than  
 they are short in not placing this Salva-  
 tion in that Spiritual Light, where-with  
 man is enlightened by Christ; but wrong-  
 fully ascribing a Part of that to the  
 Natural Will and Capacity, which is  
 due alon to the Grace and Power of God  
 by which the Work is both begun, carried  
 on and accomplished: And herein they, as  
 well as both the *Socinians* and *Pelagians*,  
 though they do well in Condemning their  
 Errors, yet they miss, in setting up  
 another, and not the Truth in place there-  
 of, and in that respect are justly proved  
 by such Scriptures as their Adversaries  
 (who otherwise are as far wrong as they)  
 bring against them, in shewing the  
 Depravity of man's Will by Nature, and  
 his Incapacity to do any Good, but as  
 assisted by the Grace of God so to do.

On

On the other hand, Its strange of  
 observe how many *Protestants* ( the *Unifess*  
 Article of whose *Confession of Faith* is, *the*  
 assert the *Scripture to be the Only Rule* caus  
 should deny the Universal Extent ally r  
 Christ's Death, contrary to the expre *Bri*  
 words of Scripture, which saith, *Hath u*  
*ed Death for every man*; or the Universal *Prene*  
 lity of Grace, and a sufficient Principle th  
 which the Scriptures assert in as man that i  
 positive words, as, except we may suppo quen  
 the Pen-men intended another thing thary  
 they spoke, it was possible to do, viz. and  
*Manifestation of the Spirit is given to ev* gove  
*man to profit withal*; *The Grace of God, the*  
*brings Salvation, hath appeared unto a*  
*men*; and many more before-mentioned  
 The like may be said of their denying the  
 Perfection of the Saints, and asserting the  
 Impossibility of any falling away from  
 real Beginnings of true and saving Grace  
 contrary to so many express Scriptures  
 as are heretofore adduced in their propo  
 Place. But to give all that desire to be  
 undeceived, a more full Opportunity to  
 observe how the Devil has abused many  
 pretending to be wise, in making them  
 cloak with a Pretence of Scripture, false  
 and pernicious Doctrines; I shall take a  
 few

ange of many Instances out of the  
 the *Confession of Faith* and *Catechism*, made  
 ish is, by the Divines at *Westminster* (so called)  
 because the same is not only most univer-  
 sally received and believed by the People  
 of *Britain* and *Ireland*, but also contain-  
 ed upon the Matter the Faith of the  
*French Churches*, and of most others, both  
 in the *Nether-Lands*, and else-where,  
 that it may appear what wild Conse-  
 quences these Men have sought, both con-  
 trary to the naked Import of the words,  
 viz. and to all common Sense and Reason, to  
 cover some of their Erroneous Principles.

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CHAP.

## CHAP. XVIII.

A Short Examination of some  
of the Scripture-Proofs  
alleged by the Divines at  
*Westminster*, to prove diverse  
Articles in their Confession  
of Faith and Catechism.

**I**T is not in the least my Design in this  
Chapter, to offer so large an Examination  
of any of their Articles, as might  
be done, nor yet of so many as are  
very obvious; but only of two  
three, to give the Reader a Taste  
of them, for Examples sake, whereby  
*ex ungue Leonem*, he may judge  
most of all the rest, if he will be at  
the pains narrowly to look over, and  
examine them.

I shall begin with the first Chapter,  
Sect. 1.



1. where they assert two things:  
 First, That God has committed his Will  
 wholly to writing. Secondly, That  
 the former Wayes of God's revealing his  
 Will, as by Immediate Revelation are  
 ceased, The Scriptures they bring to  
 prove, are first, Prov. 22. 19, 20, 21.  
 Vers. 19. That thy Trust may be in  
 the Lord, I have made known to thee  
 this day, even to the Vers. 20. Have not  
 I written to thee Excellent Things in  
 Counsels and Knowledge, Vers. 21. That  
 might make thee know the Certainty of  
 the Words of Truth, that thou mightest  
 answer the Words of Truth to them  
 that send unto thee, Luke 1. 3, 4. Vers. 3  
 It seemed good to me also, having had  
 perfect Understanding of all things from  
 the very first, to write unto thee in Order,  
 most excellent Theophilus, that thou  
 mightest know the Certainty of these  
 things wherein thou hast been instructed.  
 Rom. 15, 4. For whatsoever things were  
 written aforetime, were written for our  
 Learning, that we through Patience and  
 Comfort of the Scriptures might have Hope.  
 Mat. 4. 4, 7, 10. But he answered,  
 and said, It is written, Man shall not  
 live by Bread alone, but by every Word  
 that

that proceedeth out of the Mouth of *God*.  
 7. *Iesus* said unto him, It is written  
 again, Thou shalt not tempt the Lord thy  
 God. 10. Then saith *Iesus* unto him  
 Get thee hence, Satan; for it is written  
 Thou shalt worship the Lord thy God  
 and him only shalt thou serve. *Ista.* 8. *Mat.*  
 20. 19. And when they shall say unto you  
 Seek unto them that have Familiar  
 Spirits, and unto Wizards, that peep  
 and that mutter; Should not a People  
 seek unto their God? for the Living  
 the Dead? To the Law and to the  
 Testimony, if they speak not according  
 this Word, it is because there is  
 Light in them.

But is it not matter of Admiration  
 that men should be so beside themselves  
 as to imagine these Testimonies do  
 the least prove their Assertion; or that  
 others, that do not take things meet  
 upon Truth, would be so foolish as to  
 believe them: For, though *God* made  
 known and wrote excellent things  
*Solomon*; Though *Luke* wrote unto *Theophilus*  
 an Account of divers Transactions  
 of *Christ's* Outward Abode; *And*  
 many were never written, *Joh.* last

Matt. and 20. 30. And there are also  
 many other things which Jesus did, the  
 which if they should be written every one,  
 and they suppose, that even the World it self  
 could not contain the Books that should  
 be written: And many other things truly  
 said Jesus in the Presence of his Disci-  
 ples, which are not written in this Book,  
 though Christ made use of divers  
 Scriptures against Satan, and that Isaiah  
 directed People to the Law and to  
 the Testimony, who will be so mad  
 as to say, It naturally follows from  
 thence that God has now committed his  
 will wholly to Writing? Such a Con-  
 sequence is no more deducible from  
 these Scriptures, than if I should argue  
 thus, The Divines of Westminster have  
 asserted many things without Ground,  
 therefore they had Ground, for nothing,  
 do they said: Nay, it follows not by far  
 so naturally, seeing after the writing  
 of all these Passages, by them cited,  
 as according to their own Judgment,  
 that there were divers Scriptures written;  
 so that it had been false for them to  
 assert, That God had then committed  
 his Counsel wholly to Writing, which  
 indeed was not true; So it is most  
 ver- Irra-  
 lable

Irrational and Unwarrantable for any  
to draw such a strange and strained  
Consequence from their words.

For the Second, That the former Ways  
are now ceased, they alledge, Hebr. 1.  
2. God, who at sundry Times and in  
divers Manners, spake in times past  
the Fathers by the Prophets, hath in  
these last dayes spoken unto us by things  
by whom also he hath made the World.  
2 Pet. 1. 19. We have also a More Sure  
Word of Prophecie, whereunto ye do well  
that ye take heed, as unto a Light that  
shineth in a Dark Place, until the Day  
dawn, and the Day-Star arise in your  
Hearts.

Which proveth Matter as little as  
the former: If *Paul* had intended  
that to *Timothy*, what those Divine  
would have, Would not they have  
made the Apostle speak a manifest  
Untruth, seeing they themselves had  
knowledge that *John's* Revelation was  
written long after; so that these former  
Ways were not then ceased? For  
that of *Peter*, it is to beg the  
thing in Question, To say, It is in

or an *Senæd of the Scripture*; and though it  
 were, it proves not the Case at all.  
 That of *Hebr.* is so far from asserting  
 the Matter they would have it, that  
 it may be very aptly brought to prove  
 the quite contrary; for God indeed  
 speaks to us now by his Son: But to  
 infer from thence, *That the Son speaks*  
*only to us by the Scriptures*, remains  
 yet unproved; And for the Apostle to  
 have there asserted it, had been false;  
 seeing the *Revelations*, which he and  
 others afterwards had, were inward,  
 and so such were not ceased: And  
 if we may trust the same Apostle  
 better than these Men, he tells us,  
 that so soon as Christ was revealed in  
 him, he went straight and obey'd: And  
 the same Apostle tells us, that *Except*  
*Christ be in us, we are Reprobates*; sure  
 he is not dumb in us, seeing he says,  
*He will dwell in us, and walk in us and*  
*be with us to the End of the World,*  
 And *John* tells us, that the inward  
*Anointing is to teach us all things*, so  
 that we need not, as to any absolute  
 Necessity, any Man to teach us; how  
 then is this ceased, seeing God speaks  
 to us by Christ, and Christ must be in

us? Surely, these Men have not herein followed the Rule of the Scriptures; but rather endeavoured most grossly to wrest them, and make of them a Nose of Wax, notwithstanding their Pretences as to the contrary in their 6th Sect. where they say, *All things necessary are either expressly set down, or by good and necessary Consequences may be deduced*: Now that these two former Assertions are not expressly set down, they will not deny; whether they follow by sound Consequence, any understanding Man may judge, by what is above observed.

There are divers other things in the same Chapter, which will not abide the Test, for which the Scripture-Proofs are alledged by them, are most ridiculous; yet for Brevity's sake I have omitted.

In Chap. 21. Sect. 7. where they say, *That the Sabbath from the Resurrection of Christ, was changed into the First Day of the week, which in Scripture (say they) is called the Lord's Day, and is to be continued to the End of the*



the World, as the Christians-Sabbath.  
In which they assert Three Things.

First, That the First Day of the Week is come in place of the Seventh for a Sabbath: To prove which, they alledge 1 Cor. 16. 1, 2. Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye upon the First Day of the Week: Let every one of you lay by him in store, as God hath prospered him, that there be no Gathering when I come. Acts. 20. 7. And upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached to them, ready to depart on the morrow, and continued his Speech until Midnight.

That these Proofs assert not the things expressly, we need not, I suppose, dispute. Now to say, that because Paul desired the Corinthians to lay somewhat by them in store that day; or because he broke Bread, continued his Speech until Midnight; therefore the First Day of the Week is come in place of the Sabbath, is a Consequence more

remarkable for its Sottishness, than to be credited for its Soundness: Indeed to make so solemn an Article of Faith, as these men would have the Morality of the first day of the Week to be, would need a more positive and exprels Authority. The Text doth clearly enough tell the Reason of the Disciples meeting so frequently, and of *Paul's* preaching so long, because he was ready to depart to morrow; it speaks not a word of its being Sabbath.

Their *Second Assertion*, *That the First Day of the Week is therefore called the Lord's Day* is drawn yet more strangely from that of *Rev. 1. 10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet*; Whereas no particular Day of the Week is mentioned: so for them to say, *John meant the First Day of the Week*, hath no more Proof but their own bare Assertion.

For their *Third Assertion*, *That it is to be continued to the End of the World, as the Christians Sabbath*, they alledge these Scriptures, *Exod. 20. 8, 10, 11.*

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Remember the Sabbath-Day to keep it Holy; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger, which is within thy Gates; for in Six Dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hollowed it. *Isaiah. 56. 2,4,6,7. Mat. 5 17,18* Think not that I am come to destroy the Law or the Pophets; I am not come to destroy, but to fulfil: For verily, I say unto you, Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.

If they prove any thing, they must needs prove the Continuance of the Seventh Day, seeing in all the Law there is no mention made of the First Day of the Week being a Sabbath: If these may be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, in the 1, 2, 3 Sections, they speak at large of the Definition and Nature of *Sacrament*; but in all the Scriptures they bring, there is not one Word of *Sacraments*: The Truth is, there was a good Reason for this Emission; for such a thing is not to be found in all the Bible. For them to alledge that the things signified is (though that be also a begging of the Question) will not excuse such, who elsewhere aver, *the whole Counsel of God is contained in the Scripture*, to forsake and reject the Tenour thereof, and scrape out of the Rubbish of the *Romish Tradition*, for that which is reckoned by themselves so substantial a Part of their Faith.

In their 4th Section they assert two things: First, *That there are Two only Sacraments under the Gospel*. Secondly, *That these two are Baptism and the Supper*.

To prove which they alledge *Mat. 28. 19. Goe therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*

*Ghost. 1 Cor. II. 20, 23, When ye come together therefore into one place, this is not to eat the Lord's Supper; for I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same Night in which he was betrayed took Bread. 1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Hebr. 5. 4. And no man taketh this Honour to himself, but he that is called of God, as was Aaron.*

Now granting there were such a thing, as *Sacraments*, to be solemnly performed; all that these Scriptures will prove is, *That these two were appointed to be performed: but that there are only two, or that these are they (which is the thing asserted, and incumbent to be proved)* there is not the least Shadow of Proof alledged; for, according to their own Definition of a *Sacrament* in the larger Catechism, where they say, *The parts of a Sacrament are two; the one an outward and sensible Sign, used according to Christ's own appointment; the other, an inward and Spiritual Grace thereby signified; both the Washing of one another's Feet,*

M 4

and

and the *Anointing of the Sick with Oyl* doth Answer to it, and many other Things: So that the Probation of a Sacrament at all, or of their being Two, Seven, yea, or Seventy, is all alike easie, seeing neither Name nor Number is to be found in the Scripture, they being the meer Conceits and Inventions of men; and yet it is marvellous to see with how great Confidence some men do assert the Scripture to be their Rule, while they build up so considerable Parts of their Doctrine, without the least Scripture-Foundation.

Thus I thought fit to pitch upon these three, viz. the Scriptures, Sabbaths and Sacraments, because these be three of the main things for which we the Quakers are chiefly cry'd out against, and accused, as believing Erroneously concerning them: Now what we believe concerning these things, and how agreeable our Testimony herein is to the Scriptures, is heretofore sufficiently demonstrated: Also, how little Scripture-Proof these have for their contrary Assertions to us in these things, notwithstanding of their great Pretences to Scripture, will also appear to the Unbiaſſed Reader.



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*Advertifment to the Reader.*

**N**Ote Reader, That I have here throughout made use of the last Common Tranflation of the Bible; And if I would have made use of the *Hebrew* and *Greek*, I could have produced divers other very clear Scriptures, which in the Common Tranflation are corrupted and perverted; but I choosed rather to do thus, that our Opposers might see, I took no Advantage that way; and also, that all that can but read may find the places cited in their own Bibles.

**T H E E N D.**

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